CATHOLIC BUILDERS OF THE NATION

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Mother Seton

CATHOLIC BUILDERS OF THE NATION

A Symposium on the Catholic Contribution to the Civilization of the United States

Prepared with the Collaboration of

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By

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THE CHURCH AND THE IMMIGRANT

RIGHT REVEREND EDMUND M. DUNNE, D. D.

WE usually associate immigrants with the steerage and the day coach. We can hardly picture them in first cabin or in a Pullman. Poverty being the chief cause of leaving their native land, they lack the means of traveling in style and comfort. Whether as passengers in the Mayflower or in the forecabin of a modern leviathan steamer, every one of them came to these hospitable shores, not to spend, but if possible, to make a fortune.

The Catholic Church is preëminently the Church of the poor toiling masses whom she has always with her, and to whom she has been divinely authorized to preach the Gospel. No wonder, then, that she accompanied the first white immigrants landing upon these western shores. Poverty, however, was not the only incentive to European immigration.

The more or less widespread view branding Catholics as surreptitious reapers of what others had sown, as belated and therefore unwelcome claimants to the material and spiritual advantages of the new world, is unhistorical and false. Catholics came from the earliest days, animated by the same desire for religious freedom that drove the Pilgrims to Holland and then across the Atlantic. Both were of the same Anglo-Saxon stock. Both were dissenters from the Church of England by law established, forced to seek new lands to profess their Faith in peace, as were also the later colonies of Baptists, Congregationalists and Quakers. They built their homes on their own chosen strip of seashore, intent on living out their lives among their brethren of the same religious persuasion, unmolested

by petty persecutions. All alike emphatically proclaimed liberty of conscience. But this vaunted boon was not extended beyond themselves, except in Lord Baltimore's colony of English Catholics. There alone was the principle fully applied and the right of free religious worship enjoyed by all, with the surprising result that in a short while those very Catholics who had granted to others the privilege claimed for themselves, became the victims of their own generosity, and were deprived of religious freedom.

Notwithstanding the flagrant injustice done to them, those English Catholic immigrants did not repine. They brought the virgin soil under cultivation. They helped to develop the land with which they had identified themselves. They assisted their brother colonists in their struggles against Indian marauders and oppressors from the homeland. They all stood shoulder to shoulder in the long and bitter contest for final emancipation from English tyranny.

When, shortly after, the new vision of the vast American West dawned upon the settlers of the original colonies, they moved towards the land of promise to start the pioneering work of their forefathers over again. Kentucky was the first western State to be thus developed. Catholics from Maryland were once more among the earliest to assume the task of building America onward, until, over the prairies and across the Rockies it should reach at last the Pacific Ocean.

The first English Catholic settlers had been joined early by Catholics of other nationalities, especially from Ireland, besides a smaller number from Germany and France. From the outset they had been attended by scattered Catholic priests, few in number but wholly devoted to their work. They, also, had been driven from home by the heralds of a new freedom than which there never was a more odious tyranny. With the establishment of the Catholic Hierarchy under Bishop Carroll, a systematized effort was soon under way to provide more missioners

for the widely scattered congregations, whose number steadily increased. It was a struggle against great odds.

With no facilities at home to educate candidates for the ministry, the pioneer bishops in their distress appealed to Europe, securing what priests they could. Their number was always inadequate. But their zeal was boundless and they adapted themselves most readily to the new conditions and the new people among whom they had cast their lot. Their minds broadened through educational contact with the best men of all ages and lands, they grasped the wide opportunities which America offered. They were quick to see that the freedom of worship promised by the American Constitution was not an idle boast and presented unexpected openings for their zeal. They availed themselves of these with wonderful results. Not for an instant did they or their Catholic congregations consider themselves as merely occupying the land by sufferance. They asked no privileges under the laws. But they sternly insisted upon their rights constitutionally guaranteed.

Towards the middle of the nineteenth century the tide of immigration began to increase very considerably, not only from Catholic, but also from non-Catholic countries, so that the rapid development of America became the outstanding fact of the century. So great became the influx of immigrants with large families, to whom abortion, birth-control and race-suicide were practically unknown, that the native American could not help observing the discrepancy between them and the older elements of the population. These new arrivals brought their own customs and language from southern and southeastern Europe. They were not always willing and sometimes very slow in giving them up to amalgamate entirely with the people among whom they dwelled. The Catholic was perhaps the most readily singled out for notice because of his tenacious adherence to a creed that has always stood as a sign that shall

be contradicted. The Anglo-Saxon element among them being no longer predominant, the ever-increasing number of these Catholics of many tongues presented a new problem to the Catholic Church of America.

Certain well-defined principles have from the very beginning guided the Church in dealing with those of her members who sought for larger opportunities in this new land. If not always consciously set forth, they were at least implied in the policies to which the Church steadfastly adhered and adheres to-day. These principles might be thus briefly summarized: (1) The immigrant must be kept faithful to his religion; (2) Through his own language as long as necessary; (3) He must at the same time be made a good American citizen.

The Catholic immigrant must at all costs be kept faithful to his religion; that has been the cardinal principle guiding the Church in all her dealings with immigrants not only in America, but everywhere.

The Church has steadfastly proclaimed herself in the words of Saint Paul, "the pillar and ground of truth." Her claim has provoked ridicule and contradiction. In our land, where new denominations have had absolutely free sway and have multiplied almost beyond counting, her attitude could not but offend some. But she could not see jeopardized in any of her children, the priceless possession of unadulterated revealed truth handed down from Christ and the Apostles.

Many had grown up in foreign lands where Catholicism was the state religion, practised by all without cavil or contradiction. It was rooted in their daily life and regulated all their habits. Their very environment was impregnated with Catholicism. The State built the churches, supported them as well as the clergy, provided Catholic schools and teachers; in a word, attended to all the material details of Catholic worship. It seemed to the newcomers the natural thing and the only possible thing

Castle Garden in 1850

to do. They scarcely imagined that there was any other way of proceeding in these matters.

It is not surprising that many of these immigrants experienced a considerable shock when they witnessed around them in their new American home a bewildering array of religions with their ministers and churches and contradictory creeds. Their dismay was only intensified when realizing that henceforth they must no longer rely upon a benevolent Government to provide their houses of worship or make regular allowances for the support of their clergy. From now on they themselves must bear the entire burden. But they were poor in this world's goods. In fact, poverty, poor crops and excessive taxation formed the impelling motive of their emigration. The problem of reconciling mammon and religion, as they viewed it, presented serious difficulties that tested their Faith to the utmost. The Catholic Hierarchy fully realized their abnormal situation. Whatever the obstacles, nothing must be left undone to keep these children of the Church loyal to the mother who had nourished them at home with the bread of life. Bishops and priests alike exerted themselves in every way to put within reach of their flocks every facility for the profession and practice of their religion.

Unacquainted as were these immigrants of continental Europe with the language of the country and unable to master it quickly, especially those of maturer age, they were provided as far as possible with priests of their own nationality and tongue. A large body of clergy was recruited abroad through seminaries established there under the direction of the American Episcopate. Foremost among these are the American Colleges of Rome and Louvain, Belgium. The College of the Propaganda is of course in a class by itself, sending its valiant missionaries to every part of the known world.

American-born young men manifesting a vocation to the priesthood were sent to various European seminaries

for their theological training and at the same time to master the language of the country in which they pursued their studies. European priests were brought over. All were sent out among the immigrants to gather them into congregations where each nationality would find congenial surroundings among people of their own Faith and tongue. The potent appeal of their own native speech used in the pulpit and in the daily intercourse of life was an important factor in bringing together the scattered members of the Catholic immigrant flock. Time and again the experience has been repeated of parishes beginning with a small group of families and the number increasing ten-fold within a few years immediately after the erection of the church. Then at least the newcomers felt thoroughly at home when hearing the truths of Faith preached to them in the familiar language of their childhood. They were no longer strangers in a strange land. To see repeated before their own eyes the identical ceremonies of public worship of their faraway home, to hear them explained in the tongue in which they had always expressed all their thoughts and aspirations, made an appeal to religious conviction and piety that brought quick and wonderful results, the evidence of which is found to-day in the large number of churches, schools, hospitals and other institutions for the destitute and orphans reared and supported by them all over the land.

It never was the Church's policy to obliterate the racial characteristics of her children coming here to enjoy greater liberty and advantages. No nation on earth has a monopoly of all those qualities that go to make up civilization. Each can learn from his neighbor and nowhere was there greater opportunity for the exercise of mutual forbearance in toning down antagonistic tendencies, for the display of the finer traits of national character for the benefit of others, than in our cosmopolitan American commonwealth.

However, enlightened common sense shows that these

national characteristics cannot be indefinitely perpetuated; that immigrant communities cannot with impunity isolate themselves from the larger body of citizens among whom they dwell; that segregation into national units is not for the best interests of our common country nor for the immigrants themselves. The latter's usefulness as members of the Church and the republic lies in their amalgamation with the people at large. Their progress is conditioned by their absorption into the American nation. Throughout the ages the Church has displayed a remarkable ability in assimilating the most divergent races, in bringing them under the same governing head, the same rules of belief and conduct. In America to-day she is but repeating the same experiment. Hence the newest legislation, applicable here and elsewhere, provides (Canon 216) that hereafter, without special permission from the Holy See, no new parishes may be established based on diversity of tongue or nationality among the faithful in the same town or city. As to already established parishes of this kind nothing shall be changed without consulting Rome. But the canonical prohibition of erecting new ones will produce greater harmony and more rapid assimilation of all elements into one nation.

Although the Church is not directly charged with civic duties of any kind, since it does not lie strictly within her province to promote reforms of that nature, she never remains indifferent to civic welfare. Her own well-being and that of her children depend largely upon the welfare of the State. As faithful Catholics her members must also aim to be good citizens, nay the best of citizens, alive to their civic duties and discharging them with honesty and uprightness. For the same reason, the immigrants must be educated to their rights and duties in this land of their adoption. They must not remain segregated aliens, outside the current of national life. They must be encouraged to become part and parcel of it, to identify themselves with

it, to have their share of the burdens it imposes if they are to enjoy the privileges it grants. The healthy development of the nation as a whole depends upon it.

Here, as everywhere, the forces of disruption, of disorder and anarchy are constantly at work, intent on wrecking the national fabric built up through years of toil and sacrifice. To counteract these nefarious schemes, to promote positively all measures that make for a better America politically and economically, the Church through accredited agencies has set herself to the task of teaching the principles of American citizenship. Such volumes as "Fundamentals of Citizenship," "The Civic Catechism" and "The Catholic Citizen," published by the National Catholic Welfare Council, are proofs of her enlightened patriotism.

Fully alive to the freedom from galling restraints which she has enjoyed under the American Constitution, the Church would be indeed unworthy of her favorable position if she failed to coöperate generously in molding all elements of the nation into one homogeneous, united people. That these principles have always guided the Church in all her dealings with the immigrants of her communion is an incontrovertible fact. They have been challenged on occasion. But they have stood the test of time, and have contributed to no inconsiderable extent in promoting the development of the United States.

If we inquire further into the course to be followed in order that these principles may be given effect, three distinct lines of activity suggest themselves:

(1) Catholic schools that will lead the new generation in the ways of their fathers.

(2) Practical Americanization work in continuation and evening schools, including the study of English and civics.

(3) Social work under Catholic auspices in the crowded districts of industrial centres as well as in the lonely districts of the farming regions.

Religion is the only permanent safeguard of the State. Washington merely echoed the teaching of all history on this point. The children of the native born, equally with those of the immigrant, can be kept faithful to their religion only by means of Catholic schools, where religion is part of the pupil's daily life, where the right relation of secular knowledge and religion is constantly kept in view, where all the duties of life are envisaged in their supernatural bearing. In our national environment where religious freedom runs riot and religious indifference reigns supreme, Catholic children cannot be kept true to the religious convictions of their fathers in any other way.

Again, the youth of to-day constitute the citizenship of tomorrow. Man-made constitutions, laws and enactments of whatever kind must find their ultimate sanction in a Divine Being Who rewards good and punishes evil. Otherwise, they become meaningless, are overridden or ignored, whenever it suits the caprice of the transgressor to do so or whenever he can flout them with impunity. A republic more than any other form of government depends for its continued existence upon the uniformly high moral level of its citizens. The offspring of the immigrant are won for all that is best in American life by the Catholic school. Outside of it their Faith often suffers shipwreck or survives in such an attenuated form that it is well nigh non-operative.

And the Church firmly believes that her school system is traditionally American, more so than any other now in vogue among us. It is a continuation of those denominational schools that dotted the original colonies, schools that trained the great leaders who gave our country a place and a name among the countries of the world, and this at a time when any other kind of school system was unknown and unthought of. It is in full accord with the spirit of liberty which gave birth to the nation. Nowhere is constraint so abhorrent and uniformity so dulling and deadly

as in the things of the mind. Any attempt at centralizing education is an attempt at restraining the free play of mind upon mind. It inhibits that healthy competition through which alone the development of knowledge is made possible.

The Church's attitude on this subject has been represented as foreign to American ideals and in opposition to them. But that is not true. It is American in its origin and in its growth. True, the national languages of immigrants have been used at times extensively in some of our schools, but never to the exclusion of English. The American spirit, with full and complete allegiance to America, permeated them through and through. And to-day these foreign languages are yielding more and more to English as the vehicle of instruction. The advocates of Bolshevism and anarchy, through pamphlets and newspapers, expend vast amounts to propagate their vagaries in the various tongues of our complex foreign population and thus win over the masses to their destructive theories. Shall we disdain to employ the same effective means in the interests of religious truth and loyalty to the Government affording us shelter and protection?

The Church is contributing her full share towards the Americanization of the immigrant. She has not been able to put her educational programme into practice as fully as she desires. In many sections it has been impossible thus far to provide Catholic educational facilities. Yet the ideal is never lost sight of. There is a crying need for an increase in the number of Catholic schools in the large industrial settlements of non-English speaking Catholics. These schools alone can solve the problem of keeping the younger generation faithful to Church and country. If we let them drift away from the Faith of their immigrant parents, they are lost to God and become a menace to the land. The expenditure entailed, while undoubtedly very large, should be taken care of through a common

diocesan fund, if the individual parishes are unable to shoulder the burden. No more judicious investment could be made. We have spent and are spending vast sums for purposes where the need is far less urgent than in the field of Catholic popular education for the children of the immigrant.

Another practical aspect of the immigration problem in which the Church is interested is Americanization work for adults along constructive lines. Catholic social workers have organized classes in civics, English and cognate useful subjects in various centres. These should be multiplied all over the land. From the very outset they proved of immense advantage to immigrants of maturer age. Thrown into an unfamiliar environment, without knowledge of the language, with little or no conception of their civic rights and duties, they felt themselves greatly handicapped in furthering their material advancement. Too often they became the tool of intriguing politicians who used them for their own selfish purposes. These men from abroad are mostly ambitious, determined to make the best of every opportunity. Without help their efforts are impeded. When brought together under competent direction and assisted in their endeavors, they respond with an alacrity and a determination that are often surprising. Having acquired a working knowledge of English, they broaden their acquaintance with our form of government, their responsibilities as citizens, our law-making and law-enforcing bodies; in a word, with all the various agencies constituting American life.

Thus their mental outlook is widened. They are withdrawn from the narrow circle of former compatriots to which work in the factory or home surroundings confined them. They are brought in contact with other races and other minds. They are quick to perceive the benefits put within their reach. They cannot but feel a more intelligent interest in the country that supports them.

American history is avidly read by them and interprets to them their own past in a new light, while it gives them added courage to face the future.

The urgent need of this practical Americanization work under the direction of soundly trained men and women is all the more evident when we realize how industrial conditions sometimes conspire to make the immigrant lose faith in the country of his adoption, turning him into a discontented radical, an enemy of the land where he thought he had found refuge from poverty and oppression. This discontent is fostered by a ceaseless propaganda, carried on by the press, the soap-box orator and professional agitator among these men at their work and in their home.

If we are to win and hold them, it is not well to defend before them with indiscriminate zeal the real and fearful abuses of our industrial system. No Catholic social worker can afford to be an advocate at any cost of our capitalist system whose protagonists talk glibly of wonderful opportunities while they grind down mercilessly the many for the benefit of the few. Catholic social teaching alone is grounded on solid principles of faith and reason. It alone offers a remedy for deep-seated social ills. It should speak out fearlessly to condemn the capitalist extortioner as well as the labor leader who violates the laws of justice. On the surface the great mass of our Catholic laboring men may seem satisfied with their lot. If they say little, they think much. It is a fatal mistake to underestimate their apparent quiet behavior, to construe it as an approval of their helpless position and to take for granted their continued allegiance to the Church under any and all circumstances. They want to feel that the Church understands them and their claims. They ask less for sympathy than for justice. They are anxious to see the Church use her authority and her influence. They expect to hear her voice in an unmistakable manner proclaiming truth and

condemning oppression. In this they have never been disappointed, as is evidenced by the encyclicals of her Popes and the pastorals of her bishops.

The teaching of sound Catholic social doctrine must be accompanied by social works of benevolence in immigrant homes, where the mother and the children can be reached. Only recently the training of Catholic women for this purpose has been taken up. Elementary hygienic requirements are disregarded for lack of knowledge or lack of means. Young children suffer because of it. A little advice, a little kindly help, may go far towards changing conditions and winning the mother's heart.

Recreational centres for working women are becoming a pressing problem if they are not to fall into the hands of unscrupulous purveyors of corrupting amusements. That work also must be extended in all our large cities by women trained for the task, women who are interested in something more than their monthly wage, women who to the cold, intellectual card-indexing of the professional join a sympathetic understanding of individual character and failings; who can look beyond the body and its physical requirements to see the soul in its supernatural beauty. As the density of the immigrant population increases in our industrial centres, more activities will suggest themselves, such as juvenile probation work and others which forward-looking Catholics must be ready to undertake.

Meanwhile, we are realizing that if our city problems are not to become inextricably complicated, we must give more attention than we have thus far to our Catholic farming population. Living often at great distances from the church, from the Catholic school and from one another, lost as it were to the world of whose feverish fascinating doings they catch an occasional glimpse in the newspapers, they become restless, especially the younger generation. Rural churches must be multiplied as well as rural Catholic schools. These will lead to the organization of societies

for young men and women to provide that social intercourse so necessary in making bearable the loneliness of farm life, while parish libraries will furnish intellectual nutriment.

The immigrant who chooses farm life is as a rule much less of a problem to Church and country than he who goes to swell the city throngs. Hence various attempts have been made in the past by Catholic colonization societies to direct the tide of immigrants to our wide western prairies. These societies accomplished a great deal of good. None, however, was long-lived. Nor did all the immigrants taking up agriculture as a life work succeed. The failures often reflected disastrously upon the organization that sent them out and impaired its usefulness.

The immigration problem must be gone into thoroughly at its very source, namely, at our great ports of debarkation. New York alone has a half dozen bureaus whose work is to help the immigrants of various nationalities while running the gauntlet of official inspection, to protect especially the women and children from the human vultures infesting Ellis Island, docks and railroad stations generally, and to assist those arriving without definite destination or without friends to receive them. Without reflecting even remotely upon the laudable work of these agencies and fully considering the statistics of persons annually cared for, comparatively few immigrants seem to be aware of their existence. Only a centralized Catholic Immigration Bureau, such as has been recently organized, is able to cope with the task of helping and directing immigrants. And this bureau, to be fully effective, must operate in conjunction with similar Catholic bureaus at the great European ports of embarkation, obtaining there beforehand the fullest possible information about those who are shortly to arrive. Only in this way can intelligent help be extended and useful direction given.

Our present stringent laws will prevent the immigra-

tion tide for the time being from overwhelming us. How long these laws may remain in force is problematical. Meanwhile, it behooves Catholics to be on the alert for ways and means and personnel to meet those religious and civic problems of the immigrant that are now pressing for solution.

One thing certain, the Catholic Church, whose faith is not circumscribed by national boundaries, is preëminently fitted to realize the motto of our glorious country, *"E pluribus unum,"* one composed of many. She is the best qualified to weld into one democratic brotherhood, one great American citizenship, the children of various climes, temperaments and conditions. In every diocese throughout the length and breadth of the United States the immigrants have coöperated most generously with their clergy in the erection of churches and schools, where both young and old are taught to revere the laws of God as well as those of their adopted country.

SOME THINGS BELGIUM DID FOR AMERICA

REVEREND J. VAN DER HEYDEN

BELGIUM is but a small country, about the size of the State of Maryland, a country of home-loving people, frugal, sturdy, thrifty and industrious, who generally have sought and found within the boundaries of their own land the wherewithal to satisfy their wants together with the blessings of civil and religious liberty. But they are also enterprising and bold, self-possessed and persevering, and, therefore, well fitted as explorers and colonizers. "To what unknown seas," says Strada, "to what distant shores, has not the science of navigation led the Flemings?" [1] By the landing of Josuah Van den Bergh upon the shores of the Azores Islands, effected for the first time in the middle of the fifteenth century, they opened up the first stage of the route to America. There were Flemings among the companions of Columbus; and his rival, the first navigator to sail around the world, was Magelhaens de Gandavo, Magellan, a native of Ghent. His son Peter had a share in the discovery of Brazil, of which he was also the first historian. The first commercial enterprise in New France was launched by the Fleming, Gérard Leroy; [2] and William Usselinckx, of Antwerp, as early as the year 1591, planned the West India Company, whose vessels were the first to land white men upon the site of the city of New York. Thirty-two years later, Jesse de Forest, of Avesnes, gathered, in the Provinces of Liège, Luxembourg, Namur and Limburg, the passengers of the *New Netherland*, the first emigrant ship that entered New York Harbor, the first to bring *bona fide* colonists. They

[1] "De Bello Belgico," Lib. I.

[2] P. De Decker, "Les Missions Catholiques," Passim. Bruxelles, 1879.

settled upon Manhattan Island; at Fort Orange (now Albany); at Wallabout—the English corruption of Waal Bocht, or Walloon Bay (Brooklyn); along the South (Delaware) River and at the mouth of the Connecticut or Fresh River. They, and not Hollanders, as is commonly believed, were the real founders of New York. Did not the earliest seals of the Colony bear the inscription *"Sigillum Novi Belgii,"* (Seal of New Belgium)? Flemish and Walloon colonists, thoroughly permeated with their countrymen's revered principle of municipal liberty, carried the seed of it to the soil of their new fatherland, where it cast strong roots and in time produced fruit abundant.[3]

Belgians thus had their share not only in the discovery, exploration and first settlement of the continent of which the United States is the glory and the crown, but also in the sowing of that supreme love of liberty that "became as it were the corner stone upon which the entire structure of American liberty was to be erected."

However, the Belgians are above all a deeply religious nation, a nation where at all times have been found men inflamed with a laudable desire to spread the Faith brought to their own shores from that Isle of Saints which has lately come into its own. It was a Belgian, Charles Martel, who drove the Saracens out of Europe; a Belgian, Charlemagne, who stayed the ravages of the Norman pirates. They were Belgians, the Godefroids de Bouillon, the Beauduins and Roberts of Flanders, who at the head of the flower of chivalry and the rallying cry of *"Dieu le veut"* freed the Savior's Tomb.

The religious institutions of the sons of Saint Dominic, Saint Francis and of Saint Ignatius have ever flourished in the fertile Flemish land, and they furnished the first missionaries to the New World, to whose conquest

[3] Scribner's "Popular History of the United States," Vol. I, p. 366. Msgr. Joseph Stilleman, A. S., "Belgium's Contribution to America's Making," New York, 1921, passim.

our provinces, then dependent upon Spain, were particularly interested. Thus, long before the United States became a nation, Belgian missionaries went to America. They accompanied the *conquisitadores* of Mexico in the sixteenth century and their disciples evangelized California in the eighteenth.

Among the Franciscans of New France who, in the seventeenth century, proceeded westward into the territory now covered by the United States, there were several Belgians. The most famous was Louis Hennepin (1640-1700), the companion of La Salle on his expedition from Niagara River to the site of the present city of Peoria, Illinois. He it was who gave the first description of Niagara Falls, who named the Illinois River and the Falls of Saint Anthony, and discovered the sources of the Mississippi. With his companions he built a chapel of bark at the mouth of the Saint Joseph's River. It was the first church in the lower peninsula of Michigan. He followed it up with another of boards erected at the outlet of Lake Peoria. We are indebted to him for several works descriptive of the countries he explored; of the manners and customs of the American aborigines and of the adventures of his perilous journey up to the head of the Mississippi. His memory is preserved in the name of one of the counties of Minnesota and of a township in Illinois.[4]

Belgian contemporaries of Father Hennepin were Father Luke Buisset, who was his companion on his first missionary expeditions along the north shore of Lake Ontario, and the Jesuit Father Philip Pierson, like himself a native of Ath, Hainaut. Father Pierson spent ten years as a missionary among the Hurons of the Mackinac and after that spread the Faith among the Sioux west of Lake Superior. These missions of the early Jesuits and Fran-

[4] John Gilmary Shea: "The Catholic Church in Colonial Days," New York, 1880, pp. 88, 321-324; "The Catholic Encyclopedia"; De Decker, op. cit., pp. 189-191.

ciscans did not give results commensurate with the sacrifices they entailed; but they opened up the way to subsequent civilization and they enriched the Church with a galaxy of martyrs, mighty intercessors in Heaven for the country they strove to gain for God.

At the time of the suppression of the Society of Jesus, in 1773, of the nineteen Fathers in the United States, one, belonging to the Belgian Province, the Reverend J. B. de Ritter, was stationed at Goshenhoppen, Pennsylvania, and another of Belgian origin, Father Louis Roels, made his home at Saint Thomas Manor, Maryland. They continued their labors as secular priests and even saw their ranks increase. Among those who joined them, there was one, Pierre Malou, who had come over about 1795 with a colony of Belgian Walloon families who bought farms in and around Cedar Grove and Cherry Valley, New Jersey. "They were men of character, intelligence, and refinement." [5] Among them there were also men of wealth who had occupied positions of trust and prominence in their own country, which they were impelled to leave owing to the upheaval caused by the French Revolution.

Pierre Malou had been a general in the Belgian Army and, like his companions, wanted to make a permanent home in America. He bought a 500-acre tract of land in Cherry Valley and erected a mansion thereon of such magnificent proportions and appointments that people came from afar to inspect it. When it was ready the owner journeyed to Europe to bring his wife and two sons. On the return voyage, the lady died at sea. It so affected Malou that he disposed of all his worldly possessions, repaired to Russia and there, under an assumed name and as a lay-Brother, entered the Society of Jesus, which in the land of the Czars had not been interfered with. After some time his identity was discovered and he was prevailed upon to study

[5] Joseph M. Flynn: "The Catholic Church in New Jersey," Morristown, 1904, p. 50.

theology, was ordained to the priesthood and in 1811 sent to America.[6] New York City and Madison, New Jersey, were the scenes of his labors. He was for a time a member of the staff of the New York Literary Institution, frequented by the sons of the best families, Protestant and Catholic, and was also connected with Saint Peter's Church, Barclay Street. He died in 1824.[7]

Passing from New York to Kentucky, we meet there a Belgian priest, Father Charles Nerinckx (1761-1824). Archbishop Martin J. Spalding called him "the second founder of our Western missions." [8] His name is even now a household word throughout Kentucky, where the richest fruits of his labors and zeal still endure. He spent but twenty years upon the mission; but during that time he accomplished wonders in the territory, which covered one-half of the State, confided to his vigilance. He built no fewer than ten churches and six convents, performing much of the work of construction himself. As for his direction of souls, "it was so efficient," says his biographer, Bishop Maes, "that to this very day the grandchildren of his penitents are still prominently known for the earnestness of their faith and the solidity of their virtue." Twice, in 1817 and in 1821, Father Nerinckx journeyed to Europe, bringing back with him for his churches and convents, statues, Stations of the Cross, vestments and sacred vessels, besides some valuable paintings, treasured to-day no less for their intrinsic worth than for the recollections bound up with them, as having association with the

[6] His son John Baptist became a member of the Belgian Senate. One grandson became Bishop of Bruges and another, the latter's brother, was Prime Minister and Minister of Finances in Belgium from 1884-1889, and for years leader of the Catholic party. His son is a noted Jesuit, and a daughter, a religious of the Sacred Heart.

[7] Shea: "History of the Catholic Church in the United States," III, p. 327.

[8] The first founder of the Kentucky missions was Father Stephen Badin, the first priest ordained in the territory of the United States.

"Apostle of Kentucky." His collecting tours abroad resulted in the—for the times enormous—sum of $20,000.

He it was also who prompted the missionary zeal of a band of studious Belgian youths who accompanied him to the United States and, entering the Society of Jesus at Whitemarsh, Maryland, became the pioneer Jesuits of the West, founding the now great University of Saint Louis and inaugurating the first modern American missions to the Indians.

Of all the legacies for which the Catholics of Kentucky particularly call Father Nerinckx blessed, the greatest is the "Little Society of the Friends of Mary at the Foot of the Cross." "Had he done nothing else for Catholicism in the United States, this one consummation of his zeal and charity were enough to perpetuate his fame with the Catholic people of the country." [9]

One who was inflamed with a zeal no less ardent than Father Nerinckx's, but whose health never permitted him to give the full measure of his aspirations, was Leo De Neckere, born at Wevelghem, West Flanders, in June, 1800. He accompanied Bishop Dubourg to St. Louis, in June, 1817. He was so talented and advanced in the ways of spirituality, that the Bishop appointed him vice-rector of the Seminary of The Barrens, and professor of Latin and English, and had him preach at the Cathedral, before he was out of his teens. Those were heroic times; but the task the young Belgian cleric accomplished must have been transcendent, for even then, Bishop Rosati called him his "right-hand man." Despatched to New Orleans in 1825 for his health, young De Neckere preached in French, English and German; for he was a born orator and linguist. The Louisiana State Legislature marked its appreciation of the elevating influence he exercised by inviting him to preach at official State celebrations.

[9] B. J. Webb: "The Centenary of Catholicity in Kentucky," Louisville, 1884, p. 191.

During his later visits to Europe, to recuperate a shattered health, he interested charitable people in the American missions. He thus enriched the churches throughout his diocese with sacred vessels, statues, an organ, and sacerdotal ornaments; the seminary with books for the library and a printing press for pious publications.[10]

The Seminary of The Barrens had its foundation laid in 1818 by another Belgian, Charles De la Croix. After the arrival of the Lazarists he took up his residence at Florissant and prepared the way for the Religious of the Sacred Heart, who went there on September 4, 1819, and for Belgian Jesuits, who arrived in 1823. With the aid of Belgian settlers, of whom there was a large colony in the State, he worked a farm in Florissant for the support of the missions. He had a brick church almost completed when his successors relieved him of his task. Going to Louisiana, he secured the Religious of the Sacred Heart for the Diocese of New Orleans and with funds collected in Belgium built, at Saint Michael's, a substantial brick edifice, the most beautiful of the diocese at the time. He was a fearless, intrepid and enterprising man, who dared everything for the sake of winning souls and extending God's kingdom. Bishop Rosati called him "his angel," because he generally brought to a successful issue every undertaking placed in his hands. Having returned to his native Belgium in 1833, he spent his best energies there still working for the American missions, particularly as general secretary of the Society for the Propagation of the Faith.

On August 4, 1829, Father De Neckere was consecrated Bishop of New Orleans and for three years set an example of activity, zeal and holiness that commanded imitation on the part of his priests and prompted his people to rise to a higher level of spirituality. When, less than four years after his consecration, he was snatched

[10] A. M. Coulon: "Biographie de Mgr. De Neckere," Bruges, 1910, passim.

from his flock, a non-Catholic publicist wrote of him: "It was not possible to know him without loving him, to speak his name without praising him. The good accomplished by this Belgian prelate is not to be computed. Thanks to him, Catholicism is now deeply rooted throughout this vast diocese." [11]

As Bishop De Neckere was breathing his last (on September 4, 1833), Father P. J. De Smet was starting on his way back to Belgium, to gather men and means for the upbuilding of the Church and its educational institutions in the West.

"Of all the men who devoted themselves to the civilization of the Indian aborigines in the United States, Pierre Jean De Smet was the greatest and the most practical," say two unbiased writers who devoted four large volumes to the story of his share in "forming" the West.[12] He began his apostolate at Whitemarsh, Maryland, while still a novice, applying himself as did his six Belgian companions—Felix Verreydt, Judocus Van Assche, Pierre Verhaegen, Jean Smedts, Jean Elet, Francis de Maillet, to propagate in the neighborhood the devotion of the Rosary.

From Maryland these Jesuits all went with Father Van Quickenborne, their superior, and Father Timmermans, his assistant, both Belgians, to found the Missouri Mission. There were thus with the lay Brother De Meyer, ten Belgians to begin a task destined to enjoy a development of which these comparative strangers in a strange land would never have dared to dream.

The day of the departure from Whitemarsh (April 11, 1823), stands out prominently in the chronicles of the order in America and in the history of our country's advance in the ways of religious and moral culture. Everything about

[11] Auguste Lebrocqui: "Vie du Père Hélias d'Huddeghem," Gand, Poelman, 1878.

[12] Hiram Martin Chittenden and Alfred Talbot Richardson: "Life, Letters and Travels of Father Pierre Jean De Smet," New York, 1905.

the undertaking is characteristic of the men who offered themselves for it. For want of means, they covered 400 miles of the journey staff in hand and the remainder upon flatboats down the Ohio River. They arrived in sight of St. Louis on May 31. On June 3, they were at Florissant in the log cabin Father De la Croix had vacated for them. Setting to work at once, they enlarged their miserable quarters, felling trees, squaring and sawing them and transporting them across the river to the building grounds. Father De Smet, of Herculean strength and flaming ardor, worked for three, fed on pork and corn, slept upon a buffalo robe, and felt happy. His companions did not all fare so well; for one, Father Timmermans, soon died a victim of the hardships of his missionary excursions. He was replaced in October, 1825, by Father de Theux de Meylandt, the scion of a noble Belgian family.

It was Father de Theux who as Superior of the Missouri Mission sent Father De Smet to Europe in 1833. He returned with valuable books, all the instruments for a physical laboratory and a rare collection of minerals for the newly-chartered University of Saint Louis, and with ornaments, sacred vessels, and paintings, for the churches of the order, a cargo of fifty trunks of gifts, mostly from Belgian friends of the American missions. He secured also young men willing to tread in his footsteps; for, although the Fathers were beginning to recruit candidates in the United States, they could get none too many, they thought, from Belgium for the vast field that lay open to them and that had recently been enlarged by the addition of the Indian missions, confided to them by the Hierarchy. It was in these missions Father De Smet found his true vocation. For these he fulfilled the great task of his life, rendering unappreciable services to civilization and to the Government of the United States, for which he saved hundreds of millions of dollars and the lives of thousands of citizens, who would have perished in useless and bloody

feuds but for the treaties he was able to negotiate, thanks to the extraordinary influence he acquired over the red men and the confidence placed in him by the United States military chiefs.

He dotted the Western solitudes with missionary establishments, for whose sake he made eight begging expeditions to Europe. Upon one of these he fell in with Archbishop Hughes, also collecting for his New York Diocese. The two remained close friends ever afterwards. In Ireland the Archbishop took pride in presenting the already famous missionary to the Liberator, the great O'Connell, and, in Belgium, Father De Smet in turn felt honored to be permitted to introduce the valiant American prelate to numerous and munificent benefactors, notably to Queen Louise Marie, who donated to His Grace a pectoral cross valued at 25,000 francs.[13]

For the Indians' sake, too, Father De Smet crossed and recrossed the American continent; now to make appeals in their favor among the whites; now to make peace between warring tribes, then to pacify the tribes on the warpath against the Government; now again to set up some new mission or to consolidate old ones; then to bring food, seeds, agricultural implements, books and church paraphernalia, and encourage the lonely missionary in his strenuous labors for a forsaken people.

The "Linton Album," preserved at the University of Saint Louis, contains a record of the number of miles covered by Father De Smet from the year 1821 to the year 1872. The sum total is 260,929, a distance equal to about nine times the circumference of the earth, traveled over by the slow methods of the time: by sailing vessel, by river barge and by canoe, by dog-sled and by snowshoe; on horseback and in wagon; and many a long mile on foot. He endured hardships on these journeys that to us now seem

[13] Laveille: Op. cit., p. 213.

almost incredible. Some of these he summed up in a letter to a fellow-missioner who had complained about his own. "I have been for years a wanderer in the desert. I was for three years without receiving a letter from any quarter. I was two years in the mountains without tasting bread, salt, coffee, tea, sugar. I was for years without a roof, without a bed. I have been six months without a shirt on my back, and often have I passed whole days and nights without a morsel of anything to eat." [14]

"Many travelers have attained celebrity for less than that," says another of his biographers.[15]

Upon all his voyages, whether in Europe or America, the intrepid Jesuit had in view the conversion of the American aborigines and the peaceable opening up of the vast solitudes of the West to the children of men, for whom the Lord created the earth, "that His glory be made manifest." To reconcile the red men with the white, to make it possible for them to live side by side, all sharing in the wealth so lavishly scattered about the mountains and plains, Father De Smet accepted the various missions confided to him by the American Government, which was fully conscious of the immense influence acquired by the lone Black Robe over the untutored children of the wilderness.

We see him take part in the Fort Laramie conference in 1851; accompany General Harney to Fort Vancouver and negotiate with the Indians west of the Rocky Mountains in 1858; put a stop to the depredations of the Sioux in 1863, and dispose them to conclude a treaty of peace, which the uncompromising attitude of General Sully rendered impossible. The soldier insisted upon chastising the Indians and reducing them by force of arms, a process which, according to General Sherman's estimate, would have demanded an expenditure of five hundred million dollars. The testy general soon admitted his mistake and was glad

[14] Chittenden and Richardson: Op. cit., p. 57.
[15] Laveille: Op. cit., p. 527.

to have recourse to the gentle Jesuit to be helped out of his tangle. Again the priest repaired to the mountains, pacified a number of the tribes, and in 1868 prevailed upon the last irreconcilables, commanded by Sitting Bull, to meet the Government delegates at Fort Rice. He assured the success of that meeting and the signing of a treaty which but for the white man's cupidity might have been permanent. The subsequent annihilation of General Custer's command in Montana, and the injustices of the application of Grant's Indian Peace Policy profoundly grieved the old missionary and probably hastened his death, which occurred at St. Louis upon the morning of the Feast of the Ascension, 1873.

There are numerous other Belgian Jesuits whose labors might be dwelt upon profitably for their importance in the progress of the American Church. For instance, the labors of the Right Reverend James O. Van de Velde (1795-1855), successively Bishop of Chicago and of Natchez; of the Reverend Ferdinand Hélias d'Huddeghem (1796-1874), pioneer organizer of the German Catholics of St. Louis, and of the parishes of New Westphalia, Jefferson City, Taos, and of numerous missions along the Missouri, the Osage and the Gasconade rivers; of the Reverend Peter J. Verhaegen (1800-1861), the first President of the St. Louis University, "a valuable adviser and pleasing speaker"; and of a hundred others who, from the Mississippi to the Pacific, were teachers and exemplars, missionaries and builders, priests of the Holy Catholic Church and citizens of the American Republic, lovers of both, and workers for the glory and prosperity of both.

Those to whose contribution to America's making I am now about to point briefly, humbly hide their identity behind a Saint's or a Holy Mystery's name. I shall respect that desire to remain individually ignored and will not designate them by any other appellation than that by which they are reverently and endearingly called the world

over. We speak of them as "Sisters" and in doing so we, unconsciously perhaps, pay to them a well deserved tribute of homage for their devotion, their forgetfulness of self, their every ministration to humanity for God's sake and the sake of a better hereafter. "Angels" they are often called, "Angels of the Battlefield," "Angels of the Hospital Ward," "Angels of the School Room," and angels indeed they are by the holiness of their lives and their self-sacrificing devotion to the children of men. They tread in the missionaries' footsteps wherever these carry the saving truths of Faith, exemplifying these truths in the practice, and often winning more souls through their prayers, penitential works and example than are won by the preaching of the Word.

Among the sisterhoods for which America is grateful to Belgium are the Sisters of Notre Dame, of Namur. They were brought to Cincinnati by Archbishop J. B. Purcell in 1840, and to St. Paul, Oregon, by Father De Smet, after a voyage of seven months around Cape Horn, in 1840. There were two bands of eight and six respectively, which were followed by others in after years. From the very start the Community found favor with Americans and attracted native candidates. It grew and spread, until to-day it counts in the United States 1854 Religious, who direct five colleges, fifteen academies, seventy-three parochial schools and one orphanage, with an attendance of 80,000 pupils.

Another religious foundation of women that has played a deserving part in the maintenance and progress of Christian ideals in America under Belgian auspices, is that of the Sisters of Saint Mary. They too have their motherhouse in Namur and remain closely united with it through the presence there of a Sister from America as assistant to the mother general for the American provinces. The Sisters of Saint Mary crossed over to America in 1863, at the request of Bishop Timon of Buffalo. He assigned them

VENERABLE JOHN NEPOMUCENE NEUMANN, C. S. S. R.
Fourth Bishop of Philadelphia

their first field of labor at Lockport, New York. Thence they gradually spread to other States, and they now educate some 7000 children in eight academies and eighteen parochial schools.

Father Nerinckx, to whom Kentucky owes the Sisters of Loretto, had a countryman of his, Father Louis Gilet,[16] C. SS. R., emulating him in Michigan. Under this saintly priest's inspiration four Catholic women, fired with a holy zeal for the religious education of the backwood children in and about Monroe, bade adieu to their friends and relatives and, choosing for their abode a miserable log cabin, cradled in it the community of the Sisters Servants of the Immaculate Heart of Mary. This was in 1845.

When, after ten years of hardships and struggles, the organization was bereft of the guidance of the Redemptorists, it was placed by Bishop Peter P. Lefevere, of Detroit,[17] under the direction of another Belgian, Father Edward Joos.[18] His wise, progressive government of forty-four years brought the congregation to a high degree of prosperity, becoming the pride of the successors of those who assisted at its birth, the glory and crown of the city of Monroe. The Sisters now number 1900 and they teach some 80,000 pupils in their schools, which range from the elementary parochial to the college. They direct three colleges, ten academies, fifty-one parochial high schools, and 135 parochial grammar schools.

From all these schools taught by teachers who for the highest conceivable motives make of teaching a life task, have gone forth generations of American boys and girls adequately prepared for life's battles, as rich as any of their respective classes in profane knowledge, and richer in the knowledge that counts not only for time but also for

[16] Born at Herve, Pr. of Liège, in 1813, died in Savoie, France.

[17] Bishop Lefevere was born at Roulers, West Flanders, April 30, 1804, died at Detroit, March 4, 1869.

[18] Monsignor Edward Joos was born at Somergem, East Flanders, April 9, 1825, died at Monroe, May 18, 1901.

eternity, in the knowledge that raises above the grovelling earth to ideals whose beginning and end are on high.

Sharing in the services rendered to Christian education in America by various communities of Sisters in whose foundation and management Belgians had a part, are three communities of Brothers—the Xaverian Brothers, the Brothers of Our Lady of Lourdes, and the Brothers of Charity. The best known are the Xaverians. They date their origin from the year 1839, place it

> "In the ancient town of Bruges,
> In the quaint old Flemish city,"

sung by Longfellow, and attribute it to the experience acquired by their founder, Theodore James Ryken (Brother Francis Xavier),[19] while catechizing children in America as sexton to Belgian and French missionaries. With the encouragement of several American bishops, Mr. Ryken went to Belgium, recruited subjects, and began his task of organization. It was not, however, until the year 1854 that he could send his first contingent of Brothers to the United States, viz., to Louisville, Kentucky, where Bishop Martin J. Spalding had invited them. Later, when Archbishop of Baltimore, he also called them to Maryland. They conduct to-day, scattered about in ten States, five colleges, seven academies, nineteen parochial schools, three industrial schools and three homes for boys.

From Archbishop Spalding came also the impulse that led to the foundation in Louvain of the College of the Immaculate Conception, whence Belgian piety and Belgian thoroughness in ecclesiastical lore have been radiating to the United States since 1857. With Bishop Lefevere, of Detroit, he took upon himself the initiative of opening up that seminary. By common agreement they sent Father Kindekens, vicar-general of the Diocese of Detroit, to act

[19] Theodore James Ryken was born at Elshout, North Brabant, Aug. 30, 1797, died at Bruges, Nov. 6, 1871.

in their stead. He had been to Rome in 1854 with a mission from the American Hierarchy to found a college in the Eternal City; but it failed. He entertained greater hopes of success in his native land, where generous support had been promised him.

The two episcopal promoters of the new project gave their delegate a thousand dollars each, to make a start, expecting their example to be followed by their brethren in the Hierarchy. Twenty others became patrons of the Louvain College, which opened on March 19, 1857. The first student admitted was J. B. Van de Mergel, a Belgian priest from the Diocese of Ghent. A year later he departed for the United States with three companions. Having cast his lot with the Diocese of Louisville, he earned in time for himself the title of "Apostle of Grayson County." Because of that mission's extreme poverty, no priest before him had ever been able to hold out there; he did, because, as his Bishop put it, "he lived on nothing and cooked it himself."

During the years that followed, and up to the Great War, hundreds of others passed through the College of Louvain and thence to America. They were not all Belgians, but the training they received bore the Belgian stamp and was permeated with the Belgian spirit. They were sent East, West, South and North, to all the States of the Union, Florida, Utah, and the two Carolinas excepted. The native Belgians among them went voluntarily to the poorest missions, becoming pioneers in Oregon, Idaho, Montana, Washington, New Mexico, Arizona and far-off Alaska, where "the first bearer of the torchlight of the Gospel" was Archbishop Charles John Seghers.[20]

The churches, schools and chapels built by these pioneer Louvain priests of the Western States, and the congregations organized by them, may be counted by the hundred.

[20] Charles John Seghers was born at Ghent, East Flanders, Dec. 26, 1839; he was murdered in Alaska, Nov. 28, 1886.

Their labors make up a goodly share of the history of Montana, where Bishop Brondel, Monsignor Victor Day, Monsignor P. Desiere—all three from West Flanders—and some twenty more Louvainists worked and toiled; of Idaho, of which the two first Bishops, Louis Lootens and Alphonse J. Glorieux, were Belgians; of Washington, where Bishop Aegidius Juenger, of German birth but of Belgian training, took in hand the guidance of the Diocese of Nesqually at the moment (1879) when the Territory of Washington was attracting the first attention of settlers; of Oregon, where Archbishop Seghers ruled during six years (1878-1884) crossing and recrossing the State, and the Territory of Idaho, of which he was administrator, lecturing in every town, hamlet and mining camp, everywhere drawing young and old, believer and unbeliever, to hear him, and so impressing the minds and hearts, that after thirty and forty years those who listened to him still speak with pride and delight of the treat enjoyed and the lessons received.

Altogether the college has furnished nineteen Archbishops and Bishops to the United States. To them belong such men as Archbishop J. L. Spalding, founder of the Peoria Diocese; Archbishop Francis Janssens, of New Orleans and Archbishop Patrick W. Riordan, of San Francisco, both eminent leaders and upbuilders of their dioceses and of the States wherein they lived. To them belongs also Bishop Camillus P. Maes, for years a distinguished figure in the American Church and one of the members of the Episcopacy who did most for the establishment of the Catholic University of Washington. He was the secretary of its executive board from the time of its organization to the day of his death. High education was one of his ideals, so was higher spiritual life, which he sought to promote through the foundation of the Priests' Eucharistic League and the People's Eucharistic League.

Another Belgian by birth and education was Augustine Van de Vyver, Bishop of Richmond. He worked in the

State of Virginia forty-one years (1870-1911), all with the exception of six at Harper's Ferry, spent in the city of Richmond.

A college companion and countryman of Bishop Van de Vyver is Bishop Theophile Meerschaert, of Oklahoma, still at work. He came to a vicarate with a dozen priests; he is now at the head of a diocese with 103 priests, 370 members of Religious Orders, fifty-three schools, for a population of 58,000 Catholics scattered over a territory larger by 10,000 square miles than Belgium.

The war gave a serious blow to the Louvain American school. It remained closed four years and when it reopened in 1919, it was with a limited number of students which has not appreciably increased since. The steady growth of vocations and the ever developing efficiency of seminaries in the United States may in part account for the change. At Louvain itself nothing is changed. Its professors are still the choice theological minds of the land and its rector is as yet the eminent Canonist Monsignor de Becker, connected with the institution as professor since the year 1885 and as its chief since 1899.

The Belgian influence which from far-away Louvain radiated to the United States in the past was duplicated by another seminary established at Troy, New York, because from the day of its inception, in October, 1864, to the day of its closing, in June, 1896, all its presidents and many of its faculty were Belgians. Father Henry Gabriels, of this faculty, became Bishop of Ogdensburg in 1892 and ruled over that diocese with a firm yet gentle hand, making himself beloved by both the English and the French members of his flock until the year 1921, when he returned to his Maker, at the age of eighty-three years, fifty-seven of which had been spent in the United States. The services rendered by the seminary at Troy may be gauged by the fact that it trained seven hundred priests, of whom eight became members of the Hierarchy; ten were raised to a

prelature and twelve shared in the administration of dioceses as vicars general.[21]

In the preceding pages we have applied ourselves to adduce some evidence as to the share little Belgium had in the making of America, mainly through the missionaries it sent thither, through the religious communities founded by Belgians and the youths led up to the steps of the altar by Belgian educators. We might still write of the civilizing influence of Belgian art as manifested in the reproduction of Flemish architectural monuments, such as the *Halles* of Ypres revived in the general offices of the Delaware and Hudson Railroad Company at Albany, New York; manifested also in the enviable place enjoyed by our musicians such as Eugene Ysaye, the violinist; Maurice Dambois, the violincellist; Madame Delannois of the New York Metropolitan Opera; in the appreciation accorded to the work of Pierre Nuytens, the dessinator; of Andrew Parmentier,[22] "who is said to have exercised a more potent influence in landscape gardening in the United States than any other person of his profession up to that time. He was the first to introduce into the United States the black beech tree, and several varieties of shrubs, vegetables and vines."[23] Mr. Parmentier's daughter, Adèle Parmentier Bayer, also born in Belgium, spent thirty years of her life caring for the spiritual and temporal wants of the sailors at the Brooklyn Navy Yard. The seamen of the world revered her as an angel and friend.

We might also refer to the glassmakers, cloth and silk workers, diamond cutters, dispersed throughout the United States, as well as to the miners, farmers and gardeners whose presence explains such Belgian names of cities as Charleroi, Brussels, Waterloo, Ghent, duplicated in our land.

[21] The Right Reverend Henry Gabriels: Historical Sketch of St. Joseph's Provincial Seminary, Troy, N. Y., passim.

[22] Andrew Parmentier was born at Enghien, Belgium, July 3, 1780, died at Brooklyn, N. Y., Nov. 26, 1830.

[23] *The Catholic Encyclopedia.*

May all this furnish material for future study of the subject of Belgium's part in the making of the Great Republic, now become the arbiter of the destinies of the world!

THE CATHOLIC BOHEMIANS

VERY REVEREND PROCOPIUS NEUZIL, O. S. B.

IT is a curious fact that the Bohemian, or, to use the postwar equivalent, "Czech," has been very closely linked with the foundation of the Catholic Church in America. The missions of the Jesuit Fathers in Maryland during the colonial days, had their starting point from Bohemia Manor. The great and prosperous Archdiocese of Philadelphia was once a mission of this Bohemia. Moreover, the first Catholic graded school in the United States is closely associated with the name of Bohemia. Such illustrious names, not only of the Catholic Church but of America at large, as John Carroll, the first Bishop and Archbishop of Baltimore; of Charles Carroll of Carrollton, the future Signer of the Declaration of Independence, and Leonard Neale, the second Archbishop of Baltimore, are historically connected with the little Jesuit School at Bohemia Manor.

Speaking of this school, Shea says in his history:

> The classical school at Bohemia was opened in 1745, or the following year, under the supervision of Father Thomas Poulton, who joined the Maryland mission in 1738, and from 1742 to the commencement of 1749 was in charge at Bohemia. The terms for education at this early academy were 40 English pounds per annum for those who studied classics and 30 pounds for those who did not. Peter Lopez, Daniel Carroll, Edward Neale, and others sent their sons to this Catholic seat of learning. Among the earliest known pupils were Benedict and Edward Neale, James Heath, Robert Brent, Archibald Richard and "Jacky" Carroll, a future Archbishop of Baltimore. The highest number of pupils did not, apparently, exceed forty. Bohemia seems to have been for a long period in the early history of the American church the Tusculum of the Society of Jesus. (Vol. I, p. 404).

What, after all, was this Bohemia? The first Bohemian, of whom we have any record, was Augustin Herman, who came to America about the year 1633. He was a

BISHOP FREDERIC BARAGA
Apostle to the Indians

"Bohemian Brother," a religious sect, known more generally in England and America under the name of Moravian Brothers. As he was an educated man, we find him in the year 1653 acting as an official of Governor Stuyvesant, by whom he was sent in that year to Boston to explain the supposed conspiracy of New Amsterdam and the Indians against the English.

In the year 1660 Herman was sent with Rosewelt Waldron to Maryland to negotiate with the representatives of Lord Baltimore the boundaries of Maryland and Delaware. Having offered to make Lord Baltimore a correct map of Maryland, on which he had worked for ten years, he received for it 20,000 acres of land lying partly in Cecil County, Maryland, and partly in the present State of Delaware. He settled on this land, calling it "Bohemia Manor." The two rivers running through this tract of land he named Big Bohemia River and Little Bohemia River respectively. A certain portion of this estate received the name Bohemia. (Habenicht, "History of American Bohemians," p. 3-7.)

The "Bohemian Brothers" distinguished themselves from Catholics mainly by communicating under both species of bread and wine and by their hatred of the "Roman Church." However, Herman may have corrected his ideas as to the "Roman Church," as it appears that before his death he willed a legacy to the Catholic school in charge of the Jesuit Fathers (Burns, "The Catholic School System in the United States," note p. 95). If our supposition is correct, then by reason of that will, the Bohemians, or Czechs, had at that early period some influence on the progress of Catholic education in America.

Among the Jesuit Fathers who taught in the first Catholic college at Bohemia we find one name, which in all probability was Bohemian, namely that of Father James Farrar, standing for Farar. For the lack of information it is hard to tell how many, if any at all, Bohemian Catholics were in America in those early days, but we may

suppose that there were some, from the fact, that in the year 1742 Father Wapeler, S. J., erected a church at Lancaster, Pennsylvania, and dedicated it to Saint John Nepomucene. (Shea, Vol. I, p. 391). From the name of the patron saint of the church, or a mission, we may safely judge the nationality of the parishioners. The missionaries always took care to select such patrons that would appeal to the religious as well as patriotic spirit of the parishioners. Thus, in a parish, or mission, dedicated to a Bohemian saint, we may assume, that perhaps the majority of people are of Bohemian nationality.

The Saint John Nepomucene Church was destroyed by sacrilegious hands on December 15, 1760, but it was rebuilt on a larger scale and of cut stone, two years later.

It was, however, only in the following century, when the children of Bohemia began to flock to the shores of America. The first native of Bohemia to be ordained in the United States of America was the saintly John Nepomucene Neumann. He was born March 28, 1811, at Prachatitz, Bohemia, his parents being Philip Neumann and his wife Agnes Lepsí. He made his classical and part of his theological course at Budweis and completed it at Prague. This truly apostolic man was ordained to the priesthood in New York City, July 25, 1836; professed in the Congregation of the Most Holy Redeemer on January 16, 1842; was consecrated Bishop of Philadelphia at Saint Alphonsus Church, Baltimore, Maryland, on Passion Sunday, March 28, 1852; and died at Philadelphia, January 5, 1860. The process of the beatification of Bishop Neumann is going on at Rome. As the *Acta Apostolicæ Sedis* of January, 1922, records, there is a great hope that both America, his adopted country, and the new republic Czechoslovakia, his native country, shall have a new patron, on whom they may publicly call for intercession in all their needs.

Bishop Neumann introduced into the United States

the beautiful and now universally adopted Forty Hours' Devotion in honor of the Blessed Sacrament. He was a zealous promoter of the Catholic parochial schools. He himself, while an indefatigable pastor and missionary in Western New York, having no regular teacher at his disposal, spent several days at each mission in turn, during which he would assemble the children and teach them. He continued this work on week days for three years, until his brother, Wenceslaus, came to his aid in September, 1839. As a missionary, he studied the Indian language, to be able to administer to the few Indians with whom he had come in contact in Western New York. As a bishop, he learned Irish in order to hear the confessions of a few women, who could not speak English. He thought nothing of walking twenty miles to confirm a sick boy who could not come with the confirmation class to church.

His brother, Wenceslaus, who followed him not only to America but also into the religious community, has the honor of being the first religious from Bohemia professed in the United States. He took also an active part in the primary education of Catholic youth in this country, as a lay brother in the Congregation of the Redemptorist Fathers. He made his religious profession September 8, 1845, acted as a witness in the process of the beatification of his brother, the bishop, and died, April 10, 1896, in New Orleans.

Another illustrious son of Bohemia was the late Bishop of Superior, Wisconsin, the Right Reverend Joseph M. Koudelka. He was born December 3, 1852, at Chlistov, Diocese of Budweis, Czechoslovakia, and made his classical course partly at Klatau, in his native country, and finished at Saint Francis', Milwaukee, Wisconsin, where he also made his theological studies. Being too young for ordination to the priesthood, he was appointed, while only a deacon, to minister for several months at Saint Procopius parish, Cleveland, Ohio, where, after his ordination, he

remained until 1882. As a young and energetic priest, he did not content himself with pastoral work only, but utilized every moment of his spare time in writing for the Bohemian weekly, *Hlas*, then the only Catholic Bohemian newspaper in this country. From him we have and still use in our parish schools, a set of Bohemian Readers. As a bishop, besides taking charge of his diocese he found time to preach many missions in the Czech and Slovak parishes, situated in all parts of the United States. This apostolic zeal merited for him among the Czechs and Slovaks the title of "The Beloved of his people." He died June 24, 1921, and is buried in the old Catholic cemetery at Cleveland, Ohio.

There is another name that has become a household word and dearly loved among the Catholic Czechs of this country, namely, that of the Right Reverend Monsignor Joseph Hessoun, the St. Louis "Papa," who came from Bohemia in 1865. What the spiritual conditions of the Bohemian people must have been at that time may be partly learned from the following letter, which Father Hessoun wrote to his relatives in Czechoslovakia soon after his arrival:

> I came to St. Louis September 30, (1863) at midnight and on October 4, I was presented at the Sancta Johannes Nepomucene Church to my present congregation as their pastor and with Holy Mass began my first pastoral ministrations. The joy with which the faithful people received me cannot be expressed nor described. They seem to have awaited my arrival about the same way as the pious patriarchs of old awaited the promised Messiah. Our people have been very unhappy here in their spiritual affairs, and they lost all confidence in the world and in themselves, although it cannot be ascribed to their fault alone . . . There are very many who do not profess their holy Faith any more, yet there is here still quite an important number of good and faithful Catholics. I represented to myself that it was altogether much worse than I really found it. It seems to me now, that I am here so long and have had to deal always with the Bohemian people, as if I were at home and not in America . . . I shall have plenty to do, but with the help of God all will go for the better. (Houst, "Short History of the Bohemian American Congregations.")

By his tact and zeal, Father Hessoun soon succeeded in building a beautiful new church, a large school, a parish house, but, above all, he so exercised his zeal for the spiritual betterment of his people, that the Bohemians began to be respected and honored by their fellow-citizens of St. Louis.

Father Hessoun, with other Bohemian priests, began to publish a Bohemian Catholic weekly, *Hlas*, he taking upon himself the editorship. The good accomplished by this publication can hardly be estimated. It was the teacher, the guide and the comforter of the Bohemians sparsely scattered all over the United States. It informed them what their brethren in Christ were doing for the Church and thus encouraged them not only to persevere in their holy religion, but to build their churches and to work for the preservation of their Faith. The publication of this paper took practically all of Father Hessoun's free time outside his pastoral labors, and he actually became the apostle of his people in this country. Hence he was fondly called their "St. Louis Papa."

The great cyclone that swept over St. Louis in 1897 demolished the beautiful church and school of which Father Hessoun was justly proud, and he had to go to work again with the faithful help of his able assistant, the Reverend C. Bleha, to build a new and larger church. He was honored by the Holy Father with the dignity of Monsignor, before he died in 1904, being then seventy-four years of age.

As to the labors of other apostolic priests in conjunction with Father Hessoun we must be satisfied with a mere mention of their names. All of them are now dead except one or two. They are the Reverends Joseph Molitor, Chicago; Ant. Hynek, Cleveland, Ohio; Vojtech Cipin, Green Bay, Wisconsin; Leo Suchy, Milwaukee, Wisconsin; Francis Mikota, Dubuque, Iowa; Very Reverend William Choka, Vicar-General, Omaha, Nebraska; Wenceslaus Kocárnik, O. S. B.; Fr. Sulák, S. J.; Clement Vlasák, C.

SS. R.; Joseph Chromchik, Galveston, Texas; and the still living Right Reverend Monsignor Tichy, Silver Lake, Minnesota, and the Right Reverend Monsignor Bobal, Chicago.

An annual Almanac *Katolik,* published in Chicago by the Bohemian Benedictine Press, for the year 1922, gives the following statistics of the religious conditions of Bohemians or, as they are now styled, Czechs, in the United States:

> Number of parishes and missions 344; priests 300, of whom 55 are Religious; 88 parish schools, with 14,859 children, taught by 389 sisters, 4 lay teachers and 2 priests. There are 5 graded and 1 normal school, 1 college, 1 theological seminary, 2 orphanages, one home for the aged, 2 religious communities for women with their own novitiate and 3 communities for men. Of these the Redemptorist Fathers have two houses and the third is the Saint Procopius Abbey, at Lisle, Illinois.

Saint Procopius Abbey was founded from the Saint Vincent's Archabbey, Beatty, Pennsylvania, by the Right Reverend Abbot, Nepomucene Jaeger, O. S. B. He was sent by the late Archabbot Boniface Wimmer with several of his confreres to Chicago to establish a monastery of the Benedictine Order in connection with the Saint Procopius Church and parish. This church was built by the Very Reverend William Choka, prior to his going to Omaha, Nebraska. The Fathers of the Saint Procopius Abbey conduct the Saint Procopius College, and the Saint Procopius Theological Seminary, Lisle, Illinois. At the time of the foundation of the community, in 1887, there were 6 fathers, 2 clerics, and 2 lay brothers. The institution up to the present time has grown into a community of 44 fathers, 3 deacons, 1 subdeacon, 2 novices and 31 lay brothers. Besides the college and seminary the Fathers conduct 5 parishes in the city of Chicago, some missions in the Diocese of Superior, Wisconsin, supervise the Saint Joseph Bohemian Orphanage at Lisle, Illinois, supply the motherhouse of the Benedictine Sisters and the Saint

Anthony's Hospital in Chicago with chaplains. They also own and direct the "Bohemian Benedictine Press" in Chicago. In this establishment are published the *Narod* (The Nation) a daily, the *Katolik* (The Catholic) a semi-weekly; a Sunday school paper the *Pritel Ditek* (The Children's Friend); The monthly leaflets of the Apostleship of Prayer; and a semi-monthly paper, the *Hospodárské Listy* (The Agricultural News). Textbooks in the Czech language used in the parochial schools are likewise published by this establishment. Besides education and literary work the Fathers are extensively engaged in giving missions in the Czechoslovak parishes.

Literary activity in the Czech language is not confined to the Benedictine Press alone. In St. Louis is published the *Hlas* (The Voice) a semi-weekly, of which mention has already been made; and the *Ceská Zena* (The Bohemian Woman) a monthly; both are printed by the same establishment. In New York is published the *Tydenní Zprávy* (Weekly News); in La Crosse, Wisconsin, the *Vlastenec* (The Patriot), and in Texas the *Nasinec* (Our Paper) and the *Novy Domov* (The New Home); both of these are weeklies. To this might be added a large number of monthly parish bulletins and organization bulletins, all published in the Bohemian language.

An outstanding feature of the Bohemian (Czech) people is their benevolent associations organized for men and women. These are the following: The First Roman Catholic Central Union; The State of Texas Catholic Union; The Western Catholic Union; The Catholic Union of the State of Wisconsin; The Catholic Workman, and the many Bohemian branches of the International Catholic Foresters. Also the women have their national organizations. All these various bodies are joined in The Bohemian National Alliance for mutual moral support.

The various professions are well represented by the Czechs. The physicians' and lawyers' professions es-

pecially appeal to a very large number. We find that in the States of Illinois, Wisconsin, Nebraska and Texas, many held and still hold seats in the State legislatures. And it is with pride that the Czech points to his poets, the Very Reverend John Vranek of Omaha, Nebraska, whose many and beautiful poems were published in a large volume under the title "On American Soil." Another poet of note was the late John Broz, of Omaha, whose works were also specially published. At the Chicago Art Museum Emmanuel Polasek, a professor of Sculpture, and the city architect of Chicago, Charles Kalal, are worthy representatives of their respective professions.

We feel, too, that it is not irrelevant to advert here to the value of instruction in other languages than English in schools attended by the children of Czech descent, or for that matter, the other Slavic, Germanic, or Latin peoples. We are convinced of the soundness of the principle that they be instructed thoroughly in the languages of their forefathers. English is the mother tongue of us all here. Civic duty, the requirements of commercial and social intercourse, and the enormous intrinsic value, culturally speaking, of English, imperatively call for its being placed above all other tongues. But it will strengthen the nation in more ways than one to have large numbers of its children acquainted from childhood with the other great languages of the world. They will be less encompassed in the wall of isolated ignorance which has encouraged misunderstanding between nations, and led to war. They will be better citizens, for they will be kept far more closely in touch with the wholesome family ties of their parents and elders generally, and not given the superficial enfranchisement that has meant so much moral ruin among the children of non-English speaking origin in the last thirty years. They will, moreover, be far better users of the English tongue; for all pedagogues know that a thorough grounding in two languages gives a child a more discrimi-

nating and powerful mastery of both. These irrefutable reasons justify the continuation of instruction of our children in the languages of their fathers, and if our Republic survives at all, it will be in no small degree because of our adherence, in the face of blatant and bigoted opposition, to this fundamental principle.

THE FRENCH ELEMENT IN THE UPBUILDING OF AMERICA

BLANCHE MARY KELLY, LITT. D.

THE phrase with which the old historian described the First Crusade, *Gesta Dei per Francos*, the doings of God through the Franks, at the same time expressed the conviction felt by all the Frankish people that their services to religion and civilization were the fulfillment of a Divine plan. These services did not by any means end with the Crusades, and the phrase may surely be applied unchallenged to the share which people of French birth and descent have had in the upbuilding of what is now the American nation and also the Catholic Church in America. The picturesque and probably apocryphal words, "Lafayette, we are here!" attributed to General Pershing, are at least indicative of a general consciousness of what is owed to one who unsheathed his sword in behalf of our liberties, but our indebtedness is greater than could be thus discharged. Even before Lafayette came to our aid it was large and it has gone on increasing ever since.

These pages are concerned only with the United States, and so we need not dwell on the majestic history of French Canada, "New France," as they called it who brought to it much of the faith and valor and chivalry which characterized the mother country and which linger on to-day under an alien flag. The crusading spirit was hot in the breasts of these doughty explorers, who did not confine their journeys to allotted lands and circumscribed boundaries. Over our own country are scattered their names and appellations of their bestowal, and the lilies of France first flew over many a region which now knows only the

Stars and Stripes. In the order of time the first of these French sea-farers to establish a colony on territory which is now part of the United States was Pierre du Guast, Sieur De Monts, holder of a commission from Henry IV of France to found the colony of Acadia. De Monts sailed in 1603 to the coast of Maine, named the rivers St. John and St. Croix, and on the island now called after him caused a small chapel to be erected, where Mass was said for the first time on New England soil in July, 1604, by Father Nicolas Aubry. In the following year the colony was removed to Port Royal (now Annapolis), Nova Scotia, where began the real settlement of Acadia, which was to have so disastrous an end. De Monts was not a Catholic, but he held his commission from the King of France, and in his company there had naturally been missionaries, members of that glorious band who were to travel over our lakes and rivers and mountains in the wake of every explorer and in some instances to anticipate and precede them.

The mission in Maine was not, therefore, forgotten because De Monts had moved his colony to Port Royal. From that place in 1613 went two Jesuits, Fathers Quentin and Lalemant, and a lay-Brother of their order. On the east shore of Mount Desert Island they established a mission which they called Saint Sauveur. They were afterwards joined by the more adventurous Father Biard, and here they worked with zeal for the salvation of the Abnaki Indians, all of whom became Catholics, and they and their descendants have clung to the Faith. Within a year, however, the mission was destroyed by the English under the infamous Argal, who dispersed the colonists and took the priests prisoners. Gabriel Du Thet, the lay-Brother, perished in the attack.

Scattered mission stations were maintained in this territory by French Recollects and Capuchins, but after the destruction of Saint Sauveur no attempt at a permanent

settlement was made until 1646, when, in response to an appeal from the Abnakis themselves, the great Jesuit, Father Druillettes, was sent from Quebec. He was the first white man to make the journey from the St. Lawrence to the Penobscot, and he was afterwards to add to his renown by his labors in the Illinois mission. The mission which he established on the Kennebec developed into the famous Norridgewock. While he remained among the Abnakis Father Druillettes was frequently employed on diplomatic missions which brought him into contact with the foremost men in the English colonies, such as Endicott and John Eliot. He returned to Quebec in 1652.

One of the numerous French missionaries who were active in this region in this and the following centuries was Father Louis Thury, who built in Oldtown, in 1688, the church of Saint Ann, which is the oldest parish in New England. The most famous of them was Father Sebastian Rasle, who was stationed at Norridgewock thirty years and who met his death at the hands of an English armed force, dispatched for this express purpose. This was the second effort to put an end to his influence on his flock, which was believed to be inimical to English interests. On the first occasion he escaped, but on the second, in order to divert the attack from his people, the priest stood forth alone to face the enemy and was at once shot down. When they were thwarted in their first attempt the invaders had carried off all the priest's possessions, including a dictionary of the Abnaki language which he had composed and which is regarded as so valuable a contribution to Indian philology that it is now carefully preserved in the library of Harvard University.

The missions in Maine experienced now prosperity, now vicissitude, until 1763, when it became impossible for the Bishop of Quebec to replace the Jesuit and Recollect missionaries who, one by one, had died at their posts. However, so deeply rooted was the Faith among the

Abnakis, that when the English domination came to an end, they petitioned the Council of Massachusetts for the services of a priest and firmly declined those of a minister.

In the company of De Monts when he wintered on the island of St. Croix was a greater than he, the indomitable Samuel de Champlain, who even then had done much wandering and who was subsequently to become the founder of Quebec and to earn the title of the Father of New France. A year after the foundation of Quebec he became involved in the warfare between the Hurons and the Iroquois. In the course of an expedition against the latter, he discovered the lake which now bears his name and opened the way for the blood-stained mission to the Mohawks. This mission begins with the glorious name of Isaac Jogues, whose first encounter with the tribe at the hands of which he was to receive the crown of martyrdom was in 1642, when he and Father Raymbaut were returning from their task of planting the Cross among the Illinois in Michigan. Father Jogues was captured and one of his companions, the Jesuit *donné*, René Goupil, was put to death, but after months of captivity, during which he was subjected to unspeakable barbarities, Jogues escaped with the connivance of the Dutch of Fort Orange (Albany) and returned to France. The story cannot too often be repeated of how the Queen would not suffer him to kiss her hands, but instead kissed his, which had been horribly mutilated, and how Pope Urban VIII granted him leave to celebrate Mass notwithstanding his maimed hands, saying "It is not fitting that Christ's martyr should not drink Christ's blood." He soon afterwards returned to Canada and in 1646 was chosen to act as ambassador to the now peacefully-inclined Mohawks. It was in the course of this journey that he bestowed upon the lovely lake now called after one of the Hanoverian Georges its far more fitting name, "Lake of the Blessed Sacrament." His mission ended, he returned to Quebec, but only to set out again for

the Mohawks with the prophetic words *"Ibo sed non redibo."* He had scarcely entered the Iroquois country when he was seized as a sorcerer, led captive to a village on the Mohawk, now known as Auriesville, and there put to death by slow torture.

War between the Hurons and Iroquois followed and it was not until 1653 that a Blackrobe again penetrated into the Iroquois country. This time it was the Onondagas who simultaneously sued for peace and requested the services of a missionary. It was the great Father Le Moyne who was sent to handle the situation. Simon Le Moyne had been the companion of Bressani and Chaumonot among the Hurons of Canada and was cast in the same heroic mould. Five times he was sent on an embassy to the Iroquois tribes and he never shrank from the martyrdom which was always imminent in this intercourse with treacherous savages. A mission was established at Onondaga, which at the urgent solicitation of the Indians was colonized by Frenchmen, but abandoned within a year under most dramatic circumstances. Father Le Moyne again officiated as peacemaker in 1661 and after the defeat of the Mohawks by the French and the exchange of Dutch for English dominion, permanent missions were established among the Onondaga, the Oneida, the Cayuga and the Seneca Indians, which were conducted by many famous Jesuits.

Among them were Father René Menard, called by his brethren *Pater Frugifer,* who ministered to the Cayugas, but subsequently perished in the West while striving to reach the Dakotas; Pierre-Joseph Chaumonot, who had labored with Brébeuf in Canada and in 1653 raised at Onondaga the first Catholic chapel in the present State of New York, and Claude Dablon, who participated in the foundation of Onondaga and afterwards accompanied Druillettes on an expedition to Hudson Bay; later he was with Allouez and Marquette on the Illinois mission. It was he who deputed Marquette to undertake the expedition

which resulted in the discovery of the Upper Mississippi. There were also François Le Mercier, who resigned the superiorship of the Huron missions to go to Onondaga; Jacques Bruyas, who founded the mission among the Oneidas and became a distinguished Mohawk philologist; Jacques Fremin, who was at various times among the Cayugas and the Mohawks; Julien Garnier, who labored among the Oneidas and Onondagas and was the last missionary among the Senecas; Pierre Raffeix, who was at Cayuga, and Etienne de Carheil, who after working among the Cayugas was plundered and driven from the mission. Father Picquet, a French Sulpician, established a mission in 1748 near what is now the city of Ogdensburg. It must not be forgotten that these missions were the original sites of the towns which have arisen where they stood.

The tide of exploration and consequently of missionary labor was turning westward. Before the death of Champlain a young Frenchman, Jean Nicolet, ventured into the Mississippi Valley and is said to have come within three days' journey of the great river. In 1641 Jogues and Raymbaut had gone as far as Sault Ste. Marie, where they planted the Cross and projected a permanent settlement, but Jogues was to meet martyrdom among the Mohawks and Raymbaut died in 1643, and, the first Jesuit to die in Canada, was buried beside Champlain. The earliest mission west of the Huron country was established in 1660 in Upper Michigan by Father René Menard, in answer to appeals from the Ottawa and Chippewa tribes. In the following year he left to go farther west and, meeting death on the way, was succeeded by Father Claude Allouez, in 1665. Allouez's missionary career lasted thirty-two years and when he died at the age of seventy-six he was said to have preached to twenty tribes and to have baptized 10,000 converts. Bishop Laval, of Quebec, made Father Allouez his vicar-general and his establishment of the second Chippewa mission is regarded as the first official

act of the Church in the West. Bayfield, Wisconsin, now stands on the site of this mission, which was followed by others at Mackinac (Saint Ignace), Michigan, Green Bay (Saint François Xavier), Saint Marc and Saint Jacques, Wisconsin. The mission of Saint Joseph among the Pottawatomies was founded by Allouez in 1688. Among the famous Jesuits who labored in this field were Fathers Dablon, Druillettes and Marquette.

Jacques Marquette is easily the greatest figure of this period. He went to the Canadian mission in 1666 and in the next year joined Dablon among the Ottawas. From tribes of wandering Illinois who visited the Ottawas he learned of a vast westward country, a mighty river unsailed by white men and thousands of unbaptized tribesmen awaiting the ministrations of a Christian priest. His dauntless apostolic spirit was fired and he set out, but on this, his first venture, did not go beyond the mission of Mackinac, which he then established. But he still dreamed of the undiscovered river and in 1673 went in final quest of it, being joined in the expedition by Louis Joliet, a young Canadian who bore a commission from Frontenac, the Governor of New France. Their journey took them along the shores of Lake Michigan, up Green Bay and the Fox River and across a portage into Wisconsin. Their canoes shot out upon the waters of the Mississippi on June 17, one month from the day they had set out. Marquette christened the great water "River of the Immaculate Conception." They sailed down the river to the mouth of the Arkansas and then returned to Green Bay, where Marquette remained while Joliet returned to Quebec.

Previous to this, in 1671, there had taken place at Sault Ste. Marie a memorable ceremony, when the heads of the tribes met the representatives of the French King and the Governor of New France, and the French envoy, Daumont de St. Lusson, took possession of all that territory in the name of Louis XIV. Five years later came the ex-

pedition of La Salle, commissioned by Frontenac to effect a military occupation of the Mississippi Valley, and lay the foundations of the empire of New France. The project was in many ways disastrous, but was again entered upon and in 1682 the undaunted leader planted the *fleur-de-lis* on the banks of the Mississippi, which he followed to its debouchure into the Gulf of Mexico.

In La Salle's company sailed a group of Recollects, Louis Hennepin, Gabriel de la Ribourde and Zenobius Membré. Hennepin, by far the most famous, was a Fleming by birth, but had entered a French community and was in every way as ambitious as La Salle himself for the glory of France. Worthy priest though he unquestionably was, he was at the same time more the explorer than the missionary. It was he who bestowed their names on the Detroit River, Lake St. Clair, the Illinois River and Saint Anthony Falls. In 1680 Hennepin was captured by a band of Sioux Indians, whose wanderings he shared until they released him at the intervention of another Frenchman. Daniel Greysolon Du Lhut, a *coureur de bois* whose name is commemorated in that of the "zenith city of the unsalted seas," Duluth. It was he who established the post of Detroit in 1686. This region owes much to such men as Du Lhut and his predecessors, Radisson and Groseillers, who carried on the fur trade with the Indians. Many a flourishing city of the Middle West owes its origin to the selection of its site for the erection of a French fort and trading post, this choice being signified by the burial in the earth of an inscribed leaden plate in token of its possession by the Kings of France.

In 1698 an expedition under Pierre Le Moyne, Sieur d'Iberville, sailed from Brest, for the purpose of re-discovering the mouth of the Mississippi and colonizing the vast region known as Louisiana, a name which is found for the first time in a grant of land signed by La Salle in 1679. Iberville founded Biloxi and Ocean Springs, and his

brother, Bienville, in 1702, Mobile and in 1718, New Orleans. The Louisiana Mission included the present States of Missouri, Arkansas, Louisiana, Mississippi and Alabama and a foundation in Illinois. The Recollect Fathers de la Ribourde and Membré remained in the region after the departure of La Salle and Hennepin and at once set about evangelizing the Indians. They encountered many difficulties, chiefly that of language, and had finally to flee before an invasion of the Iroquois. Father de la Ribourde, who came of a noble Burgundian family, was murdered by a band of Kickapoos. Father Allouez subsequently extended his labors to Illinois, but was obliged to withdraw on account of the hostility of La Salle and was succeeded first by Father Rasle, who was slain at Norridgewock, Maine, and next by Father Gravier, who labored with much success among the Peorias. The mission now entered upon a period of decline and was under the care of the priests of the seminary of Quebec until 1700, when Iberville brought over a Jesuit from France to assume charge. When Father Charlevoix visited the region in 1721 he found only one priest, and as a result of his report the Louisiana Company took active measures to restore the abandoned missions, placing them under the supervision of the Jesuits, whose headquarters were at New Orleans.

The missionaries of the period included Fathers de Beaubois, de Ville, Dumas, Tartarin and Doutreleau. The Jesuit Father le Boulanger was superior of the old Illinois mission, whose Indians frequently went down the river to New Orleans and prayed devoutly in its churches. Father de Beaubois, founder of the New Orleans mission, in his capacity of vicar-general of his district, brought hither some Ursulines from France under Mother Tranchepain in 1726. Their convent still exists, the oldest establishment of religious women in the present area of the United States and the oldest building in the Louisiana Purchase. Worthy of note in this early period is the Jesuit Father

Baudoin, who introduced into the colony the culture of sugar cane and oranges, thus providing Louisiana with the source of so much of its revenue.

From New Orleans in 1764 journeyed Pierre Liguest Laclède, a French nobleman and trader, who founded on the west bank of the Mississippi the City of St. Louis. The region had been ceded to Spain by the Treaty of Paris of the previous year, but the Spanish occupation was not complete until 1770. During this time there were few priests in the Valley, Father Sebastian Louis Meurin being for a time the only one. He was assisted from 1768 to 1770 by Father Gibault, vicar-general of Quebec, and in 1772 Capuchins from New Orleans went there. The social institutions and customs of the Valley, as of the whole of what became the Louisiana Purchase, were of a distinctly French cast.

The French colony which De Monts had established at Port Royal in Nova Scotia and which was known as Acadia, had grown into a prosperous and devoutly Catholic community of some 18,000 souls. It had suffered in the warfare between France and England and was finally ceded to England in 1713. There followed a prolonged effort to win for England the complete allegiance of the Acadians, which succeeded only to the extent of their withholding active support from France, an attitude which won for them the name of French Neutrals. In a last violent attempt to extirpate the Faith which was felt to be the basis of their resistance, in 1755 they were seized and deported to various parts of the colonies which now constitute the United States. The number of those who were exiled between 1755 and 1763, when a second large deportation took place, is estimated at 14,000, of whom 8000 perished during the ordeal of transportation. Nearly 2000 were landed at Boston; 300 were taken to Connecticut; 1500 to South Carolina; 1500 to Virginia; three shiploads landed at Philadelphia, others were sent to Georgia, etc. In many

instances they found that the sufferings of their enforced journey were nothing to those which befell them as unwelcome aliens in the communities where they were compulsorily landed. In Philadelphia their presence was resented as that of traitors to the British crown and coreligionists of the "Irish Papists." Antoine Bénézet, himself the descendant of exiles, championed them and secured from the Assembly a grant of money for the relief of their great needs. Eventually they were distributed throughout the province, the remnant being once more banished, this time to oblivion.

In South Carolina and Georgia the Acadians were treated with varying degrees of inhumanity and several groups made their way as best they could to sections of New England and Louisiana. The descendants of a colony established near Baton Rouge now number more than 40,000. New York and New England, especially Boston, treated such colonies mercilessly. Virginia would not even allow the landing of her consignment of exiles and they were carried to England. There was another deportation from Port Royal in 1763, but the five shiploads sent to Boston were denied permission to land and returned to Nova Scotia. After 1763 the Acadians in England, many of whom had been deported from Virginia, began to migrate to France and between 1784-1787 hundreds of these emigrated to Louisiana. Richard, following Rameau, estimates that after all the deportations and migrations and allowing for an exceedingly high mortality, there were at this time in the United States about 800 Acadians "of whom more than two-thirds were at Baltimore and about fifty at Chasy in Vermont, where after serving in the army during the War of Independence they received grants of land." Richard gives the number of those of pure Acadian descent in Louisiana as 40,000 in 1895.

The Revolution in France sent to America many refugees, both nobles and ecclesiastics, chief among them the

members of the dispersed Society of Saint Sulpice, to whom above all others the Church in America is indebted. Their seminary, Saint Mary's, Baltimore, Maryland, became the cradle of the American Hierarchy, to whose ranks many of their own number were raised. The Sulpician *émigrés* differed from those of their countrymen who had come out to share the *potlatch* of the Indians and to dare the untrod wilderness, the uncharted lakes and rivers. Doctor Herbermann says of them: "It was a great advantage to the budding Church of the United States that Dubourg, Dubois, Maréchal, Flaget, Bruté and David were men, not of the type of the missionary who might impress an Indian tribe, but who in culture, scholarship and learning were vastly superior to the average American minister of the Gospel." ("The Sulpicians in the United States.")

Their labors were not confined to the seminary. Several nearby parishes were administered by them, Father Ciquard was sent to the Micmacs of Maine; Fathers Levadoux and Richard to the Middle West, and, in 1823, Father Richard was chosen Delegate to Congress for the Territory of Michigan. The roster of Sulpician names is a noble document. Benedict Joseph Flaget evangelized Kentucky and became the first Bishop of the Diocese of Bardstown, (now the Diocese of Louisville). The vigorous Breton, Jean-Baptist David, after declining the sees of Philadelphia and New Orleans, was made coadjutor to Bishop Flaget, established the Bardstown seminary and assisted in the foundation of the Sisters of Charity of Nazareth. Louis William Dubourg served as president of Georgetown University, founded Saint Mary's College, Baltimore, and was third Bishop of New Orleans; it was he who brought to the United States the Religious of the Sacred Heart. Ambrose Maréchal succeeded Archbishop Neale in the see of Baltimore. Jean Dubois became third Bishop of New York. Simon Gabriel Bruté while at Saint Mary's assisted Mother Seton in the foundation of the Sisters of Charity

and was made first Bishop of Indianapolis. John Mary Joseph Chanche, was first Bishop of Natchez. Guy Ignatius Chabrat was second coadjutor Bishop of Bardstown (now Louisville) and Augustine Vérot was first Bishop of St. Augustine. Father Picot de Limoëlan de Clorivière, an *émigré* nobleman, who entered the Society in America, became in a sense the second founder of the Visitation Order established by Archbishop Neale, and Father Deluol was instrumental in the affiliation of the Emmitsburg Sisters of Charity with the institute in France.

When the see of Boston was established in 1808 Jean Louis Lefebvre de Cheverus, a refugee priest who had long been laboring in New England, was made its bishop, and it is noteworthy that he was the first to minister to the Abnaki of Maine since the deaths of their old missionaries. Father Stephen Badin, the first priest ordained in the United States and known as the Apostle of Kentucky, was a native of Orleans, France.

The disturbances of the French Revolution were the direct cause of an attempt to establish a French colony in the United States. The enterprise was under the auspices of the Scioto Company, which secured from the Government a tract of land between the Ohio and Scioto Rivers and sent agents to France for the purpose of securing shareholders and colonists. Six hundred emigrants, for the most part wholly unfitted for pioneer life, arrived to occupy uncleared land, to which they held a dubious title and on which rough huts were in process of erection. This was the origin of the ill-fated colony of Gallipolis. The Scioto Company failed and Congress sought to make amends to the Gallipolists by granting them 24,000 acres opposite Little Sandy River, which was known as the French Grant.

The next influx of refugees of French blood was due to the Negro uprising in Guadeloupe in 1763. In July of that year two French ships conveyed to Baltimore about

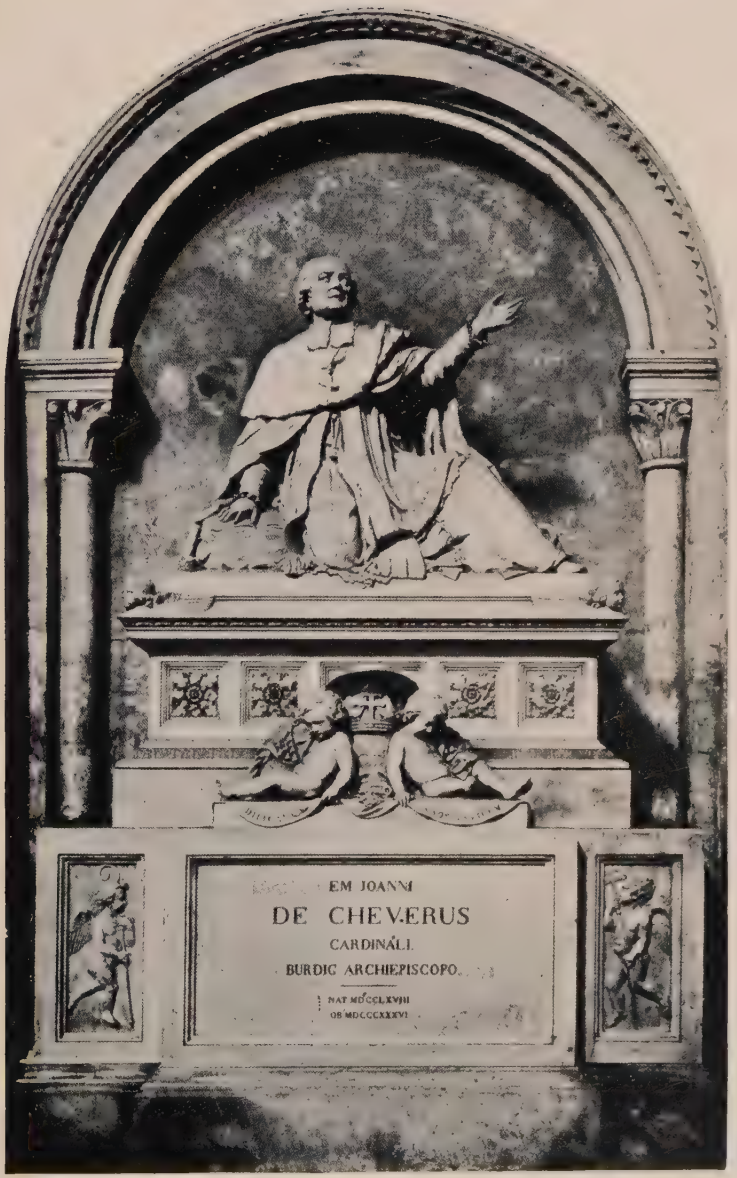
1000 whites and 500 colored persons who had escaped the massacre. Other groups of exiles subsequently landed at Savannah, Georgia, and Charleston, South Carolina, but they did not all remain in the cities where they sought refuge, some finding their way to Wilmington, Philadelphia and towns in New Jersey and New England. Bishop Chanche and Fathers Faure, Cibot, Durosier and Anthony Charles were among such refugees. Several groups clung together and attempted to form colonies, one at Azyl, near Wilkesbarre, Pennsylvania, and another in Bradford County, Pennsylvania, on land purchased by the Vicomte de Noailles, neither experiment meeting with success. A figure of intense interest is that of Pierre Toussaint, a Negro slave, who reached New York with his mistress, Madame Bérard, and when she was left penniless supported her by working as a hairdresser until her second marriage restored her fortunes. Toussaint was a fervent Catholic, who gave liberally of his earnings to the Church and spent himself in deeds of mercy and kindness to the sick and the afflicted. He heard Mass daily during a period of sixty years, and of his funeral it was written that "the Church gave all it could give to prince or noble."

In 1839 Bishop Forbin-Janson, of Nancy, came to the United States on a missionary tour. While at Saint Peter's Church, New York City, in February, 1841, he appealed to the French residents of the city, among whom there was considerable religious indifference, to erect their own church and secure the services of a French priest. They responded to such purpose that the cornerstone was laid in October of that year. The Reverend Annet Lafont of the Fathers of Mercy was the first pastor. The parish, which is that of Saint Vincent de Paul, is still in charge of this congregation, which likewise conducts the parish of Notre Dame de Lourdes on Morningside Heights. Typical of the French refugee families were the Couderts, of New York, of whom the jurist and philanthropist, Frédéric René

Coudert, was a noble representative; the Iselins, bankers; Louis B. Binsse, merchant and last consul of the Papal See in the United States, and Joseph Thoron, for nearly three decades a leader in Catholic New York.

Owing to the time of their coming and the nature of their service, the Sulpicians have been of paramount importance in the upbuilding of the Church in America, but other orders of French origin have performed their share of the work. Among these are the Augustinians of the Assumption, Blessed Sacrament Fathers, Trappists, Christian Brothers, Lamennais Brothers, Holy Ghost Fathers, Montfort Fathers, Marists, Society of Mary, Fathers of Mercy, Oblates of Mary Immaculate, Brothers of Saint Gabriel, Missionaries of La Salette and Lazarists. Many distinguished French Jesuits were active in the New York province.

Reference has already been made to the Ursuline foundation at New Orleans. Other orders of women of French origin who have been instrumental in founding and developing the Catholic educational and charitable institutions of the United States are the Sisters of Saint Anne, Sisters of the Assumption, Little Sisters of the Assumption, French Benedictine Sisters, Sisters of Bon Secours, Sisters of Charity (Gray Nuns), Sisters of Charity of Saint Louis, Faithful Companions of Jesus, Daughters of Jesus, Daughters of Wisdom, Little Franciscan Sisters of Mary, Sisters of the Good Shepherd, Sisters of Our Lady of Refuge, Gray Nuns of the Cross, Helpers of the Holy Souls, Religious of the Cenacle, Sisters of the Holy Cross of the Seven Dolors, Little Sisters of the Holy Family, Daughters of the Holy Ghost, Sisters of the Holy Names of Jesus and Mary, Religious of Jesus Mary, Sisters of Saint Joseph (founded at Le Puy, France), Sisters of Saint Joseph (Chambéry), Sisters of Saint Joseph of Bourg, Religious Hospitallers of Saint Joseph, Sisters of Our Lady of Sion, Marianites of the Holy Cross, Sisters of Notre



Tomb of Cardinal Cheverus at Bordeaux

Dame de Bon Secours, Adorers of the Precious Blood, Sisters of the Presentation of Mary, Sisters of Saint Joan of Arc, Sisters of Divine Providence, Reparatrice Nuns, Sacramentines (exiled by the French Associations Law), Religious of the Sacred Heart, Religious of the Sacred Heart of Mary, Sisters of Saint Ursula of the Blessed Virgin Mary (exiled by the Associations Law), Little Sisters of the Poor and Sisters of the Infant Jesus.

The French of Canadian descent form an important element in the population of the United States. Besides the forts established by the French on the trail to the West there were several in what is now New York State, one on the southern shore of Lake Champlain and another at Carillon, now Ticonderoga. The conquest of Canada by the English sent many Canadians into the armies of Washington and after the Revolution Congress granted them land in Clinton County, New York, which was known as "the Refugees Tract." Others settled elsewhere in the State and were ministered to by the eccentric Sulpician, attached to the Canadian province, Father Pierre Huet de la Valininère, who was obliged to leave Canada in consequence of his open hostility to the English. After the troubles of 1838 the Canadians emigrated to New York and Vermont in increasingly large numbers. De Courcy, writing in the early fifties, says that in the town of Corbeau alone on Lake Champlain there were 4000 souls who for over twenty years had had a church and a French-speaking pastor. This parochial organization is characteristic of the Canadian immigrants. After the Civil War there was a great wave of Canadian immigration. Thousands of families left their Canadian farms and flocked chiefly to New England where they joined the ranks of industrial workers in those thriving States. With very little "leakage" they established their parochial life, building churches and schools and contributing in an important degree to the vigorous growth of the Church in the United States. This

was brought about partly by their large numbers and the fact that they clung so tenaciously to their native speech and customs.

Bishop de Goesbriand, of Burlington, inaugurated the policy of providing them with Canadian priests, the first parish of this kind being that of Saint Joseph in Burlington, founded in 1850. Such parishes now exist in every diocese where Canadians have settled in large numbers. For example, six out of the twenty-four parishes in the city of Fall River, Massachusetts, are for French-speaking congregations. The Canadian press of New England is an influential factor in Catholic journalism. Among those of Canadian birth who have achieved distinction in the Church in the United States were the first Archbishop of Oregon City, François Norbert Blanchet, who before and after his elevation knew all the hardships of a missionary in a wild and sparsely settled country; his brother, Augustin Magloire Blanchet, first Bishop of Walla-Walla, and Modeste Demers, missionary in Oregon, Washington and British Columbia and subsequently Bishop of Vancouver.

THE CATHOLIC GERMAN IMMIGRANT'S CONTRIBUTION

RIGHT REVEREND JOSEPH SCHREMBS, D. D.

ACCORDING to the Federal Census of 1910, there were in that year in the United States, 8,282,618 persons who had either emigrated from Germany or were born of German immigrants. To these should be added the numerous descendants of the immigrants of the first part of the nineteenth century and of Revolutionary and pre-Revolutionary times, whose number at best can be only approximated. The Reverend Doctor Joseph Och, president of the Josephinum College, Columbus, Ohio, after careful calculations has come to the conclusion that in 1900 there were about 11,351,000 persons of German extraction in the United States. We may, then, safely presume that to-day the total population of German blood amounts to some 13,000,000. Considering the proportion of Catholics in the various States of Germany, as well as the religious character of the provinces from which the several streams of immigration came, we shall not go far astray if we estimate the Catholics of German descent now in the United States at about 4,000,000. The entire Catholic population of our country, according to the "Catholic Directory," is estimated at 18,000,000. Catholics of German extraction, therefore, constitute about twenty-one per cent of the total.

This considerable body of Catholic Germans is not only a respectable element in the matter of the increase of population in our country, but it has brought a rich inheritance in faith and good citizenship to America and to the Catholic Church here. They came well instructed and trained to the fulfilment of their religious and civic duties.

They represent a net gain of no mean proportion for the Church.

As a body, Catholics of German descent enjoyed, and do still enjoy, the reputation of respecting and practicing their religion and being ever ready to make generous sacrifices for it. As soon as the first colonists were "out of the woods," their primitive chapels gave way to stately churches, challenging comparison with the best creations of ecclesiastical architecture in the land. These immigrants had come from districts which abounded in beautiful houses of worship. Their new home, as far as in them lay, was to be the equal of the Fatherland. The churches which they built helped to increase in Catholics and non-Catholics the respect for religion, contributed greatly to beautify villages, towns, and cities and did much towards fostering an artistic spirit in the whole population.

The German immigrants carried with them the idea of the religious school. In the home land it was an undebatable axiom that the Catholic child must grow up in the Catholic school, and the first task of the day was the holy Mass. Any other course of action was quite inconceivable, except in countries where the Church was subjected to persecution. The children must learn "the three R's," that of course was evident, but this must be done in a school where the very atmosphere is Catholic. Hence, their determination to have schools attached to their churches. Alongside the log church the pioneers built their log school house. The Catholic Germans in all truth can claim the honor of having been pioneers in the work of the establishment of the parochial school. Their strong and persistent agitation for religious education largely contributed not only to the general movement for education throughout the country, but, because of its religious character, it exercised a powerful influence even on those outside the fold. To the credit of the German priests, it must be said that they took a very personal interest in

their schools. As a rule, they themselves imparted the religious teaching; and the elementary instruction was supplemented on Sunday afternoons by advanced catechetical lessons for the young people past school age. This had been the custom at home; it became the rule in their adopted land.

A people thus grounded in their Faith was proof against the assaults of Socialism. They knew not only their religious duties, but their obligations towards the civil authority as well. Nor were their schools the less American for the fact that for many decades the instruction was given largely in the German language. The graduates of these schools have proven themselves true to their duty of patriotic citizenship in times of peace, and they point with legitimate pride to their record, both during the Civil War and the World War.

Some features of the influence due to the Catholic German element cannot be appraised at their just value, unless that element be considered in connection with the entire German body in the United States. A point in case is the musical character of this people. Wherever they found themselves in large numbers, singing societies and musical organizations sprang up spontaneously. The public productions, for which these societies from time to time combined, at times assumed gigantic proportions, as when in 1909, 1500 German singers from all parts of the country sang folk songs of the old land before an audience which packed the immense hall of Madison Square Garden, New York. To question the stimulating effect of such efforts upon the population at large would betray a low opinion indeed of their artistic instincts.

Catholic Germans in particular have always fostered a strong love for a dignified and truly ecclesiastical Church music. This tendency was greatly encouraged by their connection with the Catholic musical organizations and the musical publications of the Fatherland. The *Caecilien-*

Verein with its well-edited monthly organ, *Caecilia,* deserves much praise for the cultivation of the best traditions of genuine Church music. Catholic Germans, moreover, were accustomed to congregational singing, and their religious hymns, most of them centuries old, resounded in the frontier log chapels as well as in their stately churches. Many of these songs have been translated into English, and the splendid text, together with the rich churchly melodies, constitutes a notable addition to our devotional and musical literature.

Another sphere of influence in which the German immigrants excelled is agriculture. As early as the Revolutionary period the French publicist, Crevecoeur, wrote in his "Letters of an American Farmer": "The honest Germans have been wiser in general than almost all other Europeans . . . They have been a useful acquisition to this continent, and to Pennsylvania in particular. To them it owes a large share of its prosperity. To their mechanical knowledge and patience it owes the finest mills in all America, the best teams of horses and many other advantages . . . From whence the difference arises I do not know. But out of every dozen families of emigrants of each country, generally four Irish will succeed, seven Scotch and nine Germans." (Quoted from Meyer, "The German Element in Two Great Crises.")

German immigration into the United States does not begin to count for much before 1820, when the ever rising tide set in. During the whole of the nineteenth century the development of industry and business opened up new possibilities of occupation. We are not surprised, therefore, to learn that the percentage of Teutonic immigrants who took to farming decreased during that period. Yet the Germans ever remained among those immigrant nationalities most noted for agricultural work. In 1900 the percentage of those who carried on farming was still twenty-one and seven-tenths per cent greater than that of

any other nationality, excepting only the Scandinavians. The Germans settled preferably in the North Central States, where, in 1900, they and their children operated 410,000 farms. If to those is added the number of farms worked by Germans of the first and second generation in Texas, California, Oklahoma and Oregon and those occupied by the descendants of the colonists of 1790-1860, the number rises to more than 672,000 with more than 100,000,000 acres. This is nearly twice as much as the agricultural area of Great Britain and Ireland together. Doctor Och, from whose book these items are taken ("Der Deutsch-Amerikanische Farmer," pp. 62, 64, 154 ff.) does not include in his calculations the German immigrants who arrived since 1860 in the Middle Atlantic States. If these were added, the number of farms and the millions of acreage would be swelled considerably.

But even without them every ninth farm in the United States and one-eighth of the acreage devoted to agriculture is in the hands of Germans. The advance sheets of the Census of 1920, which have just come to hand, show that the immigrants from Germany are still leading all the other nationalities in the pursuit of agriculture. According to the figures of the Census, they now operate 140,667 farms, which is more than one-third of all those held by the foreign born, the next being the Swedes with 60,000 and the Norwegians with 52,000 farms. The 17,000,000 acres represented by the farms of the Germans (the average size held by immigrants is 191.3 acres), form a new item. Doctor Och's calculations refer to the year 1900, when the bulk of these German farmers was either not yet in the country or at least did not hold independent positions. Hence these 17,000,000 acres may still be added to the numbers given above.

These German immigrant farmers besides increasing very considerably the national wealth, added millions to America's "sturdy yeomanry, the country's pride." Among

this "sturdy yeomanry" the Catholics are probably more numerous proportionately than the non-Catholics, because the German provinces from which the Catholic contingent recruited itself are on the whole more extensively agricultural than the home provinces of the Protestants.[1]

The *American Historical Review,* while giving a very favorable notice of Doctor Och's work, regrets that some special features of the German agricultural activity were not dealt with more extensively. "The influence of the small farm upon the agricultural success of and stability of the nation is an interesting subject for investigation," it says. "In this respect the Pennsylvania German farmer of the eighteenth and the Wisconsin farmer of the nineteenth century furnished an object lesson. These small farmers did their work well with their own hands, assisted by their families; they bought more land when they had the money to pay for it; they did not take large farms with

[1] As an instructive instance of the development of a German rural foundation we take from Monsignor Houck's splendid work, "The Catholic Church in the Diocese of Cleveland" (pp. 435 ff., and 39), the substance of a description of the beginnings of Glandorf, a thriving little community in Northern Ohio. Although in many respects not differing from the origin of other settlements, it contains some characteristic features. On November 27, 1834, the Reverend William Horstmann arrived with eight (Catholic Westphalian) colonists in Detroit. He himself and one of his companions travelled on foot to Putnam County, Ohio, to select a suitable place. They purchased a large tract of good timberland from the Government and sent for the other members of the group. Their hardships began with the work of clearing the forest. The first fruits raised on the soil were necessarily scant and had to be ground on a rudely constructed handmill. To reach the nearest market, seventy miles of trackless forest, inhabited by Indians and infested by wolves and snakes, had to be traversed. As early as 1837 the brave colonists constructed a rude church and opened a school. The pastor attended to the instruction of the children until the services of a teacher could be secured. In 1835 two baptisms were recorded. In the meantime, new settlers arrived. In 1840 the settlement counted 590 communicants, and there were thirty-five baptisms. The following year the enterprising settlers erected a brick church. In 1878 the parish had the satisfaction of assisting at the dedication of its present magnificent church, one of the finest Gothic structures of Ohio, replacing the first log chapel, in which Father Horstmann had preached from a section of a hollow sycamore tree.

heavy mortgages, which might turn them out of house and home in a bad season." (Vol. XX, p. 209).

The most far-reaching instance of Catholic German colonization is probably the transplantation to this country of the great Order of Saint Benedict by the venerable and intrepid Father Boniface Wimmer, O. S. B. He founded Saint Vincent's Monastery, forty miles east of Pittsburgh, in 1846. In 1855 his foundation was erected into an abbey and he was elected its first abbot. In 1854 the Swiss-German Benedictines made a similar foundation at Saint Meinrad, Indiana. Like their forerunners of thirteen centuries ago, the sixteen abbeys with their many tributary houses which sprang from these two original foundations became living centres of civilization for wide areas, while their immediate surroundings, by patient toil were transformed into veritable paradises. Like the abbeys of old, they included education in their program, so that now several thousand of the American youth receive their academic and collegiate education in these institutions. Many of these establishments are seats of the highest ecclesiastical learning and the homes of artists of brush and chisel. The daily rendition of the Divine Office stimulates them to the highest degree in the constant study of the Church's own music, the Gregorian Chant. The same story might be told of the motherhouses and seminaries of the other religious communities which came from Germany. Frequently they located in wild and uncultivated spots, and by their very presence gave courage and strength to other colonists.

Our picture of the peaceful German invasion of the Northwest would be incomplete if we omitted showing its bearing on the great crisis of the Civil War. In view of the difference of the agricultural methods in the North and the South, every furrow which the German farmer turned, every acre the courageous settler wrested from the prairie or the virginal forest, meant a blow to the South,

even aside from the increase of the supply of able-bodied men who would be at the command of the Government should any need arise. One historian of the Civil War, Draper, (quoted by Doctor Och, p. 43) tells us that in 1860 the German element was second in importance only to the Anglo-Americans. However this may be, the fact remains that the South held both the Irish and the Germans in like execration. "The Irish and German immigrants, only yesterday arrived, are seized by the agrarian fever."

Concerning the Germans in particular, we learn that their mental development, though in a certain sense apart, was pronounced. They brought with them industry and intelligence. The peasant avoided the populous cities and preferred to settle down in the rich prairie lands. Assisted by his wife who shared his labors, he changed the prairie into rich fields and blooming gardens. Patient, industrious, independent, he looked upon slavery with hatred and upon the slave owner with contempt. Moreover, the idea of the political unity of the United States was uppermost in the minds of these Germans, as probably all other immigrants. The goal of their journey had been the country as a whole, America, the Union unbroken and unbreakable, not Maryland or Ohio or Minnesota. Loyalty towards the Stars and Stripes was nowhere more general and deep-seated than in the hearts of the population of the peasant empire of the northern Mississippi Valley.

When the Civil War broke out the Germans stood loyally by the Union and the Government. The Reverend Francis X. Weninger, S. J., a popular and efficient missionary in the years 1848-1888, a German-Austrian by birth, states emphatically that the Catholics were "politically and ethically sound. All genuine Catholics in the North are for the Union of all the States. They are in this respect as loyal as can be desired, and they abhor slavery." During the agitation over the Kansas-Nebraska Bill, no less than eighty German papers protested against

its passage. In 1860 the Germans of the Northwest furnished 100,000 voters for Lincoln, and his call for volunteers nowhere found a stronger response than where the Teutonic population was largest.

It is to be regretted that there are no reliable statistics at hand concerning the exact number of Germans who served during the war. The information concerning the number of foreign-born soldiers, which can be found in the Records of the United States War Office, is of such a scant and haphazard nature that it cannot even serve as the basis of any kind of a reliable estimate.*

As a matter of fact, there are no records of the different racial elements composing the Union Army. It is, therefore, with the utmost reserve that we register the opinion of Mr. W. Kaufman, who estimates the total number of soldiers of German birth and extraction at about 700,000. (*Die Deutchenim Amerikanischen Burger-Kriege,* pp. 188 ff.)

However incorrect this figure may be, it can not be disputed that there were twenty-five entire German regiments, and many more in which a very large proportion of the men were Germans. German soldiers were to be found in every division of the Union Army.

The first great deed of the German-American soldiers, one of the most important feats of the war, was the salvation of St. Louis, carried out by four regiments of German volunteers under an American commander, General Lyon. Without this bold *coup de main,* the siege of Vicksburg might have been preceded by a siege of St. Louis. It is impossible here to enter upon details of the achievements of the German-American soldiers during the war, as they never for any great length of time formed larger separate bodies. We should mention, however, that many of the German officers, who had received military training in the

* See "Army Statistics of the Civil War," by Thomas F. Meehan in "Historical Records and Studies,"—(Published by the United States Historical Society, New York, Vol. XIII, pp. 129-140.)

Fatherland, rendered eminent service as drill masters, in the artillery corps and in the production of military maps. There were but few Germans in the South. Their flourishing little colonies in Texas went through a horrible persecution by lynchers, Indians and the Secessionist Government on account of their unflinching loyalty to the cause of the Union. Similar outrages were committed against them in Missouri. If the terrible Civil War was necessary to save and advance American civilization, German-Americans, Catholics and non-Catholics alike, shirked no sacrifice demanded of them and at all times performed their patriotic duty. They have no reason to be ashamed of their record. It may be of interest to insert here a few other data culled from the Census of 1890 and 1910, by Doctor Och. They throw light upon the habits of Germans who did not settle on farms, besides bringing out other interesting characteristics.

It is a well known fact that undesirable characters have been rather numerous among the emigrants from every country. While German immigration was not an exception to this rule, it is a striking fact, that in their entire population as given in the Census of 1910, including both immigrants and children of immigrants, the number of commitments for crime was only three and eighty-three hundredths per thousand persons. This is a small percentage, indeed, and gives the German immigrant an enviable record as compared with the immigrants of other nationalities. (Census of 1910, Volume on "Prisoners and Juvenile Delinquents," p. 128.)

The Census reports of 1890 bring out the fact that the number of owners of unencumbered homes in the cities is much greater among the Germans than among the Americans. We give here the figures for some cities, the first referring to Americans, the second to Germans (in round numbers): Baltimore, 6000, 8000; Buffalo, 1000, 6000; Chicago, 5000, 14,000; Cincinnati, 1000, 6000; Cleve-

land, 2000, 6000; Pittsburgh, 1700, 3300; St. Louis, 2000, 9000. (Och, p. 125, note).

The advance sheets of the Census of 1920 contain another striking item. Among the present foreign-born population only forty-nine and seven-tenths per cent have sought naturalization, whereas the percentage of naturalized Germans is seventy-three and six-tenths, or 1,213,451 out of a total of 1,648,884. This represents the largest average of naturalized immigrants from any European country.

German names are frequent enough in the business world as well as in the professions of medicine and law. But the question might be asked: "Are Catholics proportionately represented?" We do not deny that this is the case, but we hesitate to affirm it. Many complaints have come from the ranks of the Catholic Germans themselves that they are not as well represented as they should be in the higher walks of life. Catholic Germans too often neglect the opportunity of giving their children a higher education. It has been said that their priests do not sufficiently encourage parents to send their children to the Catholic high schools and colleges. While I will not venture to affirm that the charge is justified, I may be permitted to offer at least a partial explanation of the matter. A large percentage of the German immigrants settled in the country where, for decades, there was hardly any opportunity for higher education, unless a settler was wealthy enough to send his sons and daughters to the far-away Catholic boarding school. And these farmers would buy no land unless they had the money to pay for it; and, imbued with like caution, it seems the German parents in the cities shrank from embarking upon educational ventures which seemed extravagant and costly. While giving due credit for this habit of conservative thrift, a most valuable asset in American life, I do not hesitate to suggest that in the future it be combined with a greater measure of

ambition and enterprise. It is evident, however, that the Catholic Germans are by no means without prominent men, as we shall see presently.

We need scarcely enlarge upon the tremendous influence of the Catholic priesthood and of religious teachers. Closely in the wake of the German immigrant, came the priest. Bismarck took good care in his own way that, when the need of German priests was the greatest, a more plentiful supply of them reached our shores. His *Kulturkampf* sent hundreds of zealous apostles to our country, where they gave themselves with whole-hearted devotion to the service of the American Church. Judging from the names given in the "Catholic Directory" for 1921, there are at the present writing, some 6000 priests of German origin in the United States. As the total number is 21,643, this would represent twenty-seven per cent. In other words, while being only twenty-one per cent of the entire Catholic population, the Catholic German element furnishes twenty-seven per cent of America's priesthood. A considerable number of them, especially in religious orders, are employed as professors in high schools, colleges, seminaries and other similar institutions. A goodly proportion of educational institutions owe their origin exclusively to the initiative of Germans; for instance, the four colleges established by the former Buffalo Mission of the German Jesuits, the several founded by the Franciscans and, as already stated, the numerous institutions of learning connected with the Benedictine abbeys.

Many communities of women religious likewise trace their origin back to German foundations established at the time of the *Kulturkampf*, when large numbers of saintly women religious were expelled from their homes, their schools and their hospitals. These Sisterhoods, as far as can be estimated from the "Catholic Directory" for 1922, number approximately 18,000. This represents a large percentage of the total number of Catholic Sisters, which

is placed at 82,000. Considering the fact that many young women of German descent have entered into religious communities that are not of Teutonic origin, this number is probably a low estimate. Twenty thousand to twenty-two thousand would probably be nearer the right number. But apart from the accuracy of these figures, one fact stands out in bold relief: they have done their duty nobly for God and Church and country in the fields of religious education and every form of Christian charity. These communities enjoy a good reputation both for religious spirit and discipline and for efficiency in their schools and hospitals.

Among the German priests conspicuous in the service of America, the greatest number were engaged in missionary endeavors. During the century preceding the Declaration of Independence, ninety-five German Jesuits were attached to the Mexican Province of their order, and many of these labored in what is now the Southwest of our great republic. Following close upon the organization of our National Government, we find the names of Fathers Francis Herman Glandorf, Francis Eusebius Kino (Chino, an Italian by name, a German by citizenship and association), Anthony John Balthasar and James Sedlmayr.

In 1793 the clergy of the Diocese of Baltimore, with the approbation of the Holy See, assembled for the election of a coadjutor and eventual successor to their beloved Bishop John Carroll. The votes united upon Lawrence Dominic Graessl (Gressel), a Bavarian priest, who had arrived in the country only five years before. But while the official Bulls were being made out in Rome, the zealous clergyman, already weakened by sickness, died in the service of the victims of yellow fever, then raging in Philadelphia.

The first Bishop of Detroit was the Right Reverend Fredric Rese. He had fought in the battle of Waterloo, and then begged his way to Rome, where he made his studies at the Propaganda. There he enjoyed the privilege of serving the first Mass of Father Mastai-Ferretti, later Pope Pius IX. Under the direction of the saintly Bishop Fenwick, of Cincinnati, he began his work among the Germans of Ohio and also labored successfully among the Indians. In 1829 he was sent by his bishop to Europe to obtain financial aid, but especially to find priests. It was on this occasion that he performed what is no doubt the outstanding deed of his life. By his eloquent representations of the dire needs of the Catholics of America, he induced several members of the imperial family of Austria to establish the Leopoldine Society for the purpose of assisting the struggling Church of the United States. Liberal donations from the Austrian Empire and Germany were the result. Between 1831 and 1846 alone, 691,000 florins (about $230,000) were sent across the ocean. In those days this represented an enormous sum of money. All the dioceses of this country were the beneficiaries of the noble work of

this society. Without this timely assistance, the Church in America would have been indeed in dire distress. (See Synodal letter of the Fourth Council of Baltimore to the president of the Leopoldine Society, May 22, 1840.)

Father Rese was Bishop Fenwick's most intimate friend and his right hand in the administration of the extensive Diocese of Cincinnati. But no sooner had he been promoted to the bishopric of Detroit, than, to the bitter disappointment of his friends, all his ability and prudence seemed to abandon him. He was at variance with nearly all his priests. Believing further efforts to carry on his work fruitless, he journeyed to Rome, where he arrived in a state of complete mental exhaustion and torpor. He remained in this condition during the last thirty years of his life and died in his native country, in 1871. The mistakes of his brief administration were no doubt the result of the enfeebled condition of his mind. He will always stand out prominently for his success in enlisting the aid of Catholic Germany and Austria for the struggling Church in America.

The Reverend Henry Lemcke, a converted Lutheran, was induced to come to this country in 1834, by a letter of Bishop Kenrick, of Philadelphia. While giving his services to his countrymen and others, he founded Carrolltown, named after the first American bishop. For many years he worked together with Prince Gallitzin, that great apostle of Pennsylvania, and was instrumental in bringing about the first Benedictine foundation, the Archabbey of Saint Vincent, which the Reverend Boniface Wimmer, O. S. B., established at Beatty, Pennsylvania. He wrote the life of Prince Gallitzin and several minor publications and contributed, in the interest of Catholic America, to various papers in Germany. Father Lemcke died a member of the Benedictine Order.

The Most Reverend John Martin Henni, first Bishop and later Archbishop of Milwaukee, began his career under Bishop Fenwick and Vicar-General Rese, of Cincinnati, as missionary in Northeastern Ohio and was for some time pastor of the first German congregation of Canton, Ohio. Later, in Cincinnati, he founded the first German Catholic paper, the *Wahrheitsfreund*, which he edited several years with much tact and firmness. To rouse interest in American affairs in Germany, he published a little work under the title "A Glance Into the Ohio Valley." After filling some years the post of vicar-general of the Diocese of Cincinnati, he accepted in 1843, not without interior struggle, the appointment as bishop of the newly-formed Diocese of Milwaukee. Here he found five priests and a Catholic population of some 8000 souls. At his death, in 1881, the archdiocese numbered several hundred thousand Catholics, was well equipped with schools, possessed a flourishing seminary and a Catholic normal school for lay teachers.

The Right Reverend Fredric Baraga, first Bishop of Marquette, began the study of theology after finishing a course of jurisprudence at the University of Vienna. He was an Austrian citizen, and though Slovenian by extraction, acquired the mastery of the Slovenian tongue only during his later student years. After two years of priesthood, he resolved to devote his life to the missions among the Indians. He arrived in America in 1830 and at first he gave his services chiefly to Catholic Germans. He was soon transferred to

the Indians, and within a short time he had acquired several Indian dialects. His first pastoral letter appeared in English and in the language of the Chippewa Indians. He is the author of a Chippewa grammar and dictionary, the only ones in existence, and of prayer-books in the Chippewa and the Ottawa languages. In the wilderness of his Indian missions he composed books in Slovenian, which spread rapidly among his countrymen in Europe.

Bishop Baraga's faithful companion was Father Edward Jacker, beloved by the reds and whites of the Diocese of Marquette. He is especially famous for the discovery, after many years of study and research, of the tomb of Father Marquette, the great missionary and explorer. He also published several writings in English and German, chiefly referring to the grave of Marquette and to the missions on Lakes Superior and Michigan.

The Reverend Joseph Andrew Stephan, after laboring in various places, served as military chaplain during the whole Civil War with the troops of General Thomas, in which capacity he was extremely popular. He then chose the life of an Indian missionary, and eventually became Director of the Bureau of Catholic Indian Missions. He worked untiringly for the welfare of the Red Men, in particular for the maintenance of the Indian Catholic schools. His contemporaries do not hesitate to compare him with the Venerable Isaac Jogues and the great French missionaries of two centuries ago.

Incidentally, we wish to state here that German priests, especially of the Benedictine, Jesuit and Franciscan orders, formed a very numerous contingent among the Indian missionaries. In 1910, the only year for which we have anything like statistics, at least one-third, and possibly one-half, were of German extraction. German lay-brothers and nuns, too, in large numbers labored and still labor, mostly as teachers, in the Catholic Indian missions.

The Catholic German pioneers, as is evidenced by the foregoing biographical sketches, served the country of their adoption by their intellectual endowments and with their pens, no less than by their painstaking physical labors. The clergy took an active part in the literary productions of the day. A directory of German priests, appearing in 1882, shows that some thirty among them were engaged as writers, chiefly, though by no means exclusively, in the German language. Thirty years later we find that sixty-six German-Americans contributed articles to "The Catholic Encyclopedia." In 1868, when the country had not yet recovered from the effects of the Civil War, a group of German-American priests united for the establishment of a clerical monthly, the *Pastoralblatt*, of St. Louis. Among its first contributors were the Right

Reverend H. Muehlsiepen, vicar-general of St. Louis; the Reverend M. Heiss, afterwards Bishop of La Crosse and Archbishop of Milwaukee; Doctor Salzmann, for many years intimately connected with the Milwaukee seminary; the Reverend Innocent Wapelhorst, later a member of the Franciscan order and, among other publications, the author of a famous work on Liturgy, and the Reverend W. Faerber, editor of the *Pastorblatt* thirty-two years and author of a widely used catechism (German and English) and other catechetical works.

We may be permitted to mention briefly the names of a few more priests and laymen who are distinguished for their intellectual achievements and their literary work: the Right Reverend William Stang, first Bishop of Fall River, Massachusetts, 1904-1907, wrote a number of books in Latin and English, among them "Socialism and Christianity" and a Pastoral Theology. The Right Reverend Martin Marty, O. S. B., held several important positions in his order, worked as missionary among the Indians and is the author of a German life of Archbishop Henni and other works. He governed the Diocese of St. Cloud as its second bishop, 1868-1873. Gustavus Bruehl, physician in Cincinnati (died 1903), wrote exquisite poems on the life of the American aborigines under the pen name of Kara Giorg, contributed articles on archaeology and ethnology to learned periodicals and assisted with his pen the Catholic press in America. Doctor Edward Preuss, before his conversion, professor at Berlin, was editor-in-chief of *Amerika*, the German Catholic daily of St. Louis, from 1878-1904. He remained with this paper, though positions with high salaries were offered him by other non-Catholic publications. The first magazine for Catholic children was issued in New York by John Gottsberger, who together with Francis Cooper, whose ancestors wrote their name Kuper, became one of the life trustees of the Brooklyn Benevolent Society. The Reverend John J. Ming, S. J., for thirty-six years professor of philosophy in Jesuit colleges, is the author of three works on the nature of modern Socialism. The Reverend Rudolph J. Meyer, S. J., well known lecturer and writer, was repeatedly president of colleges and provincial of the Missouri Province of his order and several years Assistant to the general for the English Assistency. The Reverend Bonaventure Hammer, O. F. M., wrote over fifty German books, among them several on the history of Catholic America. More than 300,000 copies were sold of one of his devotional productions. His German translation of Lew Wallace's "Ben Hur" ran through over a hundred editions. He also contributed articles to various Catholic periodicals. Charles George Herbermann, Ph.D., for more than forty years professor of Latin in the College of the City of New York, took a very active interest in Catholic societies of all kinds and founded the United States Historical Society, whose president he

remained for eighteen years. He was the author of a number of works on historical subjects and was one of the chief promoters, as well as editor-in-chief of "The Catholic Encyclopedia," a truly monumental work.

The Reverend Michael Heiss, the first president of the Milwaukee seminary, was famous as a theologian and is the author of several Latin works on dogma and exegesis. In 1868 he became the first Bishop of La Crosse. In the Vatican Council he belonged to the Commission on Dogma. When transferred to Milwaukee, in 1881, he left his diocese in a condition of perfect order, unencumbered with debts and with all its ecclesiastical institutions flourishing. As Archbishop of Milwaukee, he convened the first Provincial Council. To his able scholarship and his energetic coöperation with the bishops of Wisconsin as well as with the large body of Lutherans of the State, was due the defeat of the Bennett Law, which would have meant the destruction of the parochial schools.

The Reverend John Nepomucene Neumann first attended the scattered Catholics of Pennsylvania and Western New York. During his few leisure hours he wrote valuable treatises on botany. He became a member of the Redemptorist order, but was soon made Bishop of Philadelphia, 1852-1860. He founded a Congregation of Sisters of the Third Order of Saint Francis, which to-day counts about 3000 members; he introduced other religious communities from Europe, among them the Sisters of Notre Dame of Munich, who now number 340 houses, with nearly 5000 members, with over 120,000 children under their care. Declared Venerable in 1896, we cherish the hope that he will soon be beatified. The Promotor of the Cause of his beatification in Rome declared publicly on December 11, 1921, that this event will delight the hearts of all Catholics, in particular the Germans, who gave to the Venerable Neumann his father, and the Bohemians, who gave him his mother.

The Catholic German press—there were in 1910, forty-two papers, among them two dailies—is one of the greatest achievements of this element of our population. These papers were fashioned, as far as circumstances permitted, upon the model of the vigorous Catholic press of Germany, and drew from it a great measure of inspiration and intellectual support. Besides ecclesiastical and general news, they carried devotional and catechetical articles, and they never failed to defend the Church against the attacks of non-Catholic organs. It goes without saying that they were uncompromising defenders of the parochial school system. They wielded a great influence in the struggle against the rising power of Socialism and other anarchial tendencies. As to the production of parish histories, the

Catholic Historical Review (1919, p. 284) does not hesitate to say that "the best models are those of German parishes throughout the country."

This article would not be complete did we not give space to the story of the great German Catholic Central Verein—*Deutscher Roemisch-katholischer Centralverein*—founded in 1855, with its chief purpose, though not its only end, the defense of Catholic interests. In 1868 Pope Pius IX wrote to this Society: "Rejoice, beloved sons, that Almighty God, while calling you to defend by word and deed the sacred rights of religion, has made you worthy not only nobly to confess His Holy Name, but also to contribute your share to that victory which He is going to grant to His Church." After the appearance of the great utterances of Pope Leo XIII on the Social Question, the Central Society defined its religious attitude more accurately. In the year 1901 it declared the promotion of Catholic Sociology its principal object. This resolution had been prompted by its contact with Catholic Germany. There such studies were cultivated extensively. The conviction that sooner or later the various evils rife in the world of labor and capital would assume critical proportions intensified the movement. At the convention of the Centralverein held in Chicago in 1911, the Papal Delegate, Archbishop Diomede Falconio, later Cardinal, said in an address to the assembly: "You have been the leaders in the parochial school question. Be now the leaders on the way of Social Reform." The Catholic German press carried frequent articles on the Labor Question, on Socialism, on the rights and duties of employers and employees and printed explanations and comments on Pope Leo XIII's sociological pronouncements, and the Centralverein opened sociological courses in connection with its annual conventions.

Not content with this, the Verein resolved, in 1908, after waiting in vain for other Catholic organizations to take the lead, to establish the Central Bureau, *Centralstelle,*

as the headquarters of its religious and sociological activity. The Central Bureau, now located at 3835 Westminster Place, St. Louis, Missouri, at once began to issue leaflets and pamphlets on timely questions in both languages. Some of these publications, especially those in English, were circulated by the hundreds of thousands of copies. Of its free leaflets, 30,000 copies in German and 50,000 in English were distributed during the year 1920 alone. The Bureau issues a sociological monthly, the *Centralblatt and Social Justice,* in German and English. Some forty times a year it sends out "Press Letters" on religious, apologetic and social topics to the Catholic papers, both English and German. It is always prepared to answer inquiries on social and economic questions. This is not an easy task, each answer often requiring hours of study. It investigates charges made in newspapers and lecture halls against the Church, against the clergy and against our Sisterhoods. By tracing the antecedents of ex-priests and ex-nuns, real and bogus, it has done much to rid our country of this pest. Getting in touch with State legislation, it has prevented the passage of objectionable laws, particularly in Missouri and Illinois, and has more than once succeeded in substituting good and wholesome measures for detrimental ones. It has coöperated with the American Association for labor legislation, the National Child Labor Committee and similar bodies to promote the welfare of the working classes. It keeps in close touch with the Catholic Social Guild in England, the Catholic *Volksverein* in Germany and other foreign organizations of like character for the exchange of useful ideas.

During the World War the Central Bureau contributed generously to the Catholic War fund; it published and distributed over 200,000 copies of prayerbooks for soldiers and pamphlets for their moral protection; it supplied the chaplains with articles of devotion and donated footballs and other sporting goods, and to-day it is ever active in

appealing for the relief of the sufferers in Central Europe and Russia, for prisoners, for the Catholic missions abroad and for the Indians at home.

A great deal of the success of the Centralverein is due to the untiring activity of the late Joseph Frey, of New York, since 1901 a member of its executive committee and from 1911 up to the time of his death, in 1919, its national president. It was his ambition to serve his country by making the Centralverein an ever-growing powerful agency for the welfare of Church and State. Personally, a genial character, jovial, very charitable, a lover of the deed that passes unseen and endowed with a mind that combined tact, firmness and prudence, he sacrificed to the interests of the Centralverein generously of his time and of his money. He travelled much in its service, kept in close touch with the leading personages of the Church and was in turn highly esteemed by them.

We cannot conclude this description of the Central Bureau, to whose support Catholic Germans contribute annually some $10,000, more appropriately than by quoting a letter from the Archbishop of St. Louis, dated January 20, 1922:

I have followed with interest the development of the Bureau during these later years, and I recognize it now as one of the most useful and practical agencies of the Church and Catholic society. It combines at once a publishing house, a school of Catholic Sociology, a center of propaganda and a bureau of exchange for the many Catholic social activities, seeking to serve the workman in the city and the farmer in the country and to make for the one and the other their Christian homelife possible and comfortable. The Central Bureau has a permanent mission; and it should be fitted to continue by a permanent endowment.

I do not believe I could find a more fitting conclusion to this article, summing up the racial contributions of Catholic Germans to our common country, than the words addressed by Theodore Roosevelt to the delegates of German societies who were received at the White House on November 19, 1903:

Each body of immigrants, each element that has been added to our national strain, has contributed something of

value to the national character; and to no element do we owe more than we owe to that element represented by those whom I have the honor this day of addressing.

By their fruits you shall know them.

OUR HUNGARIAN CATHOLICS

Reverend Stephen F. Chernitzky, D. D.

OBJECTIVE historians have to admit that the average Hungarian is peaceable and home loving. Migration, restlessness, fortune hunting and internationalism are utterly alien to him.

Immigration of Hungarians to America was never conspicuous. They constitute but an insignificant percentage of the thirty odd races of which the United States is composed.

I. *Sporadic Appearance.* There are three chronological phases into which the immigration of Hungarians to America may be divided. First of these is their sporadic appearance. Beginning in the sixteenth century, up to the revolutionary times of Hungary, individuals loom up here and there, as may be seen from the files of American archives, libraries and newspaper accounts. The first Catholic Hungarian immigrant seems to have been Stephen Parmenius, a nobleman from Buda. He joined Sir Humphrey Gilbert's colonizing expedition to Newfoundland, on August 3, 1583. Christopher Ludvig, a baker by trade, from Buda, the ancient seat of the Hungarian kings, opened a shop in Philadelphia, joined in due time the Revolutionary Army, became a high officer, was praised by the Congress of 1777 as "the Baker General," and was addressed by George Washington as "my honest friend," in a personal letter still extant. Ludvig became very rich after the Revolutionary War. His philanthropic inclinations must have been great, for there is still a scholarship in Philadelphia, founded by this generous immigrant. Count Andrew Polareczky, a Hungarian from Szepes County, came over to fight the war for

freedom, during which he was raised to the rank of brigadier-general. Count Maurice Benyovszky, a famous traveller, the explorer of Kamchatka, and later the governor of Madagascar, was the first Hungarian with a practical acumen for oversea business. With the desire to establish import and export trade, between Hungary and America through Fiume, he called on Benjamin Franklin, then in Paris, France, and secured letters of recommendation from him to the Congress, in 1781-1782. Benyovszky travelled as far as Texas, and left two of his sons there, who subsequently became members of that Spanish colony.

John Sempenz, a Hungarian army corporal, went to Florida in 1820, where he engaged in agriculture. At the news of the Hungarian revolution, he returned to Budapest in 1849, to enlist in the "Home Guard," but was rejected because of old age. Nevertheless, he joined the patriotic fighters, and was killed by the Austrians at the fortress of Buda. Francis Király, a goldsmith by trade, came to Baltimore, Maryland, in 1820, opened a shop, and, in time, became prosperous. His descendants are still living there, under the name of "King." Martin Fogel, an expert cabinet maker, established a factory in 1829 at Philadelphia, and became one of the pioneers in supplying the New England States with his artistic furniture. Charles Nagy, an astronomer of considerable fame, and a personal friend of President Jackson, was elected an honorary citizen of Philadelphia, as a reward for his scientific researches.

The name of Doctor Charles Luzenberg, a physician from Sopron, Hungary, became prominent in the history of New Orleans. He made his home there about 1829, and became a staff member of the Charity Hospital. Later he founded a medical school, the first in that city, under the name of Medico-Chirurgical Society. This was the nucleus of the present Society of Natural History at New Orleans.

Doctor Anthony Vállas, a Catholic priest and college professor from Sátoralja-Ujhely, Hungary, also acquired

his share of glory, in the intellectual history of New Orleans, where he originated the Scientific Academy of Scholars, retaining therein the position of executive secretary for several years. Horace Vállas, one of his relatives, became the editor of the New Orleans *Times,* in the second quarter of the last century. It is alleged that in those years the scientific leadership of New Orleans was in the hands of cultured Hungarian immigrants, amongst whom worked Doctor Alexander Kocsis, a college professor. He, as well as Doctor Anthony Vállas, was also a member of the Hungarian Academy of Science of Budapest. John Prágay, an immigrant Hungarian army officer, became the colonel in charge of the renowned Lopez Expedition against the Spaniards in Cuba. While in New York, Colonel Prágay wrote a book, "The Hungarian Revolution," published by G. P. Putnam in 1850. This was the first work on the subject in English.

In the early forties, Attila Kelemen, a furrier from southern Hungary, made his home in Philadelphia. While plying his trade, he engaged in selling a harmless liquid, under the name of *"tincturus papricus,"* a medicine for cramps which, however, was nothing other than American brandy mixed with Hungarian red pepper, the latter ingredient first introduced to the American people by this resourceful trader.

One of the early settlers in Wisconsin, Augustus Haraszty, a gentleman farmer from County Bács, Hungary, made his name quite noteworthy in the history of California whither he went in 1842. He was the first importer of the world famous Tokay vines, and taught the Californians how to cultivate them, and how to make a marketable imitation of the sweet Tokay wine. A street in San Diego, California, is still named after Haraszty.

Gabriel de Korponay, an immigrant engineer from northern Hungary, became professor of the Military

Academy at West Point. He introduced scientific "cavalry tactics," and shared the glories of the Civil War.

All these sporadic immigrants of high quality lost no time in becoming Americanized, nursing their sympathy for motherland, spreading its fame, and deserving credit from their adopted country, for their intellectual work as well as for their unquestionable loyalty.

II. *Political Refugees.*—We come now to the second phase of the Hungarian immigration, the inciting spirit of which was political. When, in 1849, the revolution of Hungary, or, to be more exact, the Liberty War of the Magyars, lead by the indomitable Louis Kossuth, had been suppressed, through the unreasonable and cruel interference of the Russian Army, the Government of Austria began to persecute the heroic leaders of Hungarian independence. In order to avoid Austria's relentless revenge, many prominent in warfare, in politics and in science decided to find shelter as well as protection, within the United States of America.

Their coming was in answer to America's sympathy in Hungary's cause of freedom, expressed by President Taylor, the Congress, by leading American journals and some of the States.

Most notable amongst these was Ladislas Ujházy, a nobleman of means, once lieutenant-governor of Sáros County, afterward commander of Fort Komárom, Hungary. He, accompanied by his wife, his adult children and half a dozen exiled army officers, arrived at New York on December 16, 1849. Official and social New York hailed him as a distinguished forerunner of Louis Kossuth. A few days later Philadelphia held a gala meeting in his honor at the City Hall, presenting him with a lock of George Washington's hair. Afterwards he was solemnly ushered before Congress, and subsequently called on President Fillmore.

It is worth mentioning that, although Ujházy at that

time conversed through an interpreter, yet, within a year, busy as he was on his new farm, he began to write English articles in various American papers, enlightening his adopted fellow-citizens on the struggle for Hungarian liberty. Having bought a 10,000 acre farm in the south-western corner of the State of Iowa, near the present Davis City, he gathered around him about a dozen of his gentlemen friends. This was the first Hungarian settlement in this country, and was known as New-Buda. After the untimely death of his wife, he migrated to Texas, where he taught the Spaniards advanced methods of agriculture. In 1861 President Lincoln appointed him consul of the United States to Ancona, Italy.

Through the indefatigable efforts of this distinguished immigrant, the United States Senate unanimously requested our Government to invite Louis Kossuth, the rightful governor of Hungary, then a guest of the Turkish Sultan, to visit this country. Before the Man-o'War Mississippi reached the Dardanelles, to escort Kossuth to the American shores, the news of this unsolicited hospitality spread like wildfire, inciting many of Hungary's gentry to choose America as their new home. It is estimated that this outspoken sympathy of official America brought, within the years 1848-1853, about 1000 Hungarians to this country, most of whom were Catholics. At any rate, there must have been quite a number of Magyars about that time in the city of New York alone, as may be judged from the following facts:

At the first news of the Hungarian revolution, the Hungarian colony in New York sent a tri-colored silk flag, red, white and green, from New York to Budapest. Owing to faulty address, this flag was held at Southampton, England, and subsequently turned over to Louis Kossuth, by the Mayor of that city, attending Kossuth's embarkation for New York, towards the end of November, 1851.

Doctor Charles Korniss, a former professor of law at

the Catholic University of Budapest, who arrived at New York in 1848, edited the first Hungarian newspaper in America, the *Magyar Számüzöttek Lapja* (*Journal of the Hungarian Exile*), in 1852. Later, he received a call to the chair of jurisprudence in Rio de Janeiro, but he declined the invitation.

The arrival of Louis Kossuth at New York, on December 6, 1851, and his subsequent visits to several great cities in the East, North, Middle West and South, are a matter of history. In passing, it may not be amiss to say that Kossuth, though himself a Lutheran, had a devout Catholic wife[1] and daughter, and that he never said or did anything against the Catholic Church, contrary statements notwithstanding.

Kossuth was given the privilege of addressing Congress, a distinction which had been granted only to Lafayette. Yet, with all the enthusiasm felt throughout America, the Executive remained cool toward everything that smacked of interference in Hungary's struggle for independence. I venture to state that had official England and America espoused Hungary's cause, it might have eliminated conditions in the Balkan States which have resulted in the late World War.

III. *Civil War Heroes.*—When the Civil War broke out, the Hungarian settlers, thoroughly Americanized by that time, began to show an interest in the affairs of their adopted country. Before Abraham Lincoln had issued his first call for volunteers, there had already been formed a Hungarian company in Chicago, another in New York, and a third one in St. Louis. The St. Louis company was especially remarkable in that it had given the first Company of Engineers to the Union Army, trained by Anthony Gerster, a scion of an ancient Catholic family from Kassa, Hungary, and an uncle of Doctor Arpad Gerster, the celebrated New York physician. One-half of the Garibaldi

[1] A sister of Bishop Meszlenyi.

Guard, or the Thirty-ninth New York Infantry, and also one-half of the Lincoln Riflemen in Chicago were composed of Hungarian volunteers. The latter, organized by Doctor Geyza Mihalóczy, was afterwards incorporated in the Twenty-fourth Illinois Infantry. He was killed in action at Chattanooga, Ohio.

Albert Anselm, a Catholic Hungarian, introduced the "Home Guard" in America. The first clash with the Confederates in the West, was lead by a Hungarian, Major Charles Zágonyi, on October 25, 1861, at Springfield, Missouri.

The first Union soldier killed in the Civil War was a Hungarian from St. Louis, Missouri, by the name of Constantin Blandovszky. About the same time, John Dömötör, a learned engineer who was major in both the Hungarian and American wars, built a modern bridge across the Mississippi. John T. Fiala, another immigrant engineer, and later a colonel in Lincoln's Army, drew the first sectional and topographical map of the State of Missouri. He was born in 1822 at Temesvár, Hungary, married in America, and died in 1911 at San Francisco. His son, Anthony Fiala, born in 1871, became a celebrated arctic explorer, and author of "Fighting the Polar Ice," a book published in 1906.

The name of Alexander Asbóth deserves fame in the history of the United States. A skilled engineer in Kossuth's army, he came to New York, and was one of the consulting landscape architects of Central Park. At the outbreak of the Civil War Asbóth was given the rank of colonel, on the staff of General Frémont. Afterwards he commanded a brigade, and rose to the rank of major-general. After the war he was made United States minister to the Republics of Argentine and Uruguay. He met an accidental death at Buenos Aires, in 1867.

Julius Stahel, one of Kossuth's colonels, after having worked in a newspaper office in New York, became major-

general in the Army and received the coveted Congressional Medal of Honor, for bravery. He was finally Consul-General in Japan, and died in New York, 1912.

Colonel George Pomucz, one of Kossuth's escorts, was appointed to the Northern Army with the same rank. Previously, he cultivated land in Iowa. Pomucz terminated his American career as Consul-General at Petrograd, Russia. Colonel Emery Szabad, for a while prisoner of war in the South, was a writer on modern strategy. His book, "Modern Wars," was published in 1863 at New York. Doctor Csapkay, a former physician in Kossuth's army, also represented the United States as consul at Bucharest, Roumania. Doctor Csapkay became a patent medicine millionaire in California. Charles Semsey, born in 1830, Sáros County, Hungary, a first lieutenant in Kossuth's army, served as colonel on General Frémont's staff. After the Civil War he became deputy chief collector at the New York Custom House.

In the early fifties, T. A. Szabó, a Hungarian engineer, joined the Government Exploring Expedition through Arkansas, Missouri and California. Later he became secretary at the Mint at San Francisco, California. The feverish search for Californian gold also drew among others, Count Samuel Vass, Augustine Molitor, John Szabó and J. J. Szabó who became notable, by having erected gold refining and gold rolling works at San Francisco.

The name of Doctor John Xantus, a professor of the Catholic University of Budapest, is known by ornithologists all over the world. He delivered philosophical lectures in Philadelphia as early as 1856. Afterwards, he made a scientific journey in the direction of New Orleans. Later, he joined the explorers to California, studying and writing about bird life. In his old age, he returned to Budapest where he wrote an exhaustive treatise on his American expedition. In the city of Leon, Iowa, not far from Ujházy's defunct New-Buda, the names of Stephen

Radnich, Aloysius Varga, Francis Varga and Ignatius Hainer became respected. Aloysius Varga once served his fellow-citizens as mayor of Leon. A son of Hainer became a member of Congress.

Colonel Philipp Figyelmessy, another Civil War hero, the former aide-de-camp and close friend of Kossuth, chose Philadelphia for his home, and in time became United States consul to British Guiana.

In order to be impartial, we have to mention also that there was one single Confederate Army Officer of Hungarian descent, B. Estván. He served a few months as a Colonel in the Cavalry, then severed connection with the South, went to New York, and wrote a book about his experiences, entitled "Pictures from the South," published by Appleton, in 1863.

With regard to the thrift and industry of all these early settlers, it is of no little importance to make the following remarks:

1. Most of them drifted westward, as they did not want to be considered fortune hunters, or idlers along the Eastern shores.

2. Most of them, irrespective of their former standing in the social life of Hungary, became farmers, and developed the vast territory of their adopted country, by means of intelligent and intensive agriculture.

3. Almost all of them, when given a chance to acquire untilled land, selected those States where slavery was unknown, because democracy for all is an inborn political conviction with every thinking Hungarian.

4. As soon as settled down, they lost no time in becoming naturalized citizens.

As there were about 4000 Magyars in the States at that time, it is safe to say that twenty per cent. of the entire number of Hungarian inhabitants gave heroic proof of their gratitude, toward their hospitable home of adoption. Of these 800 Civil War soldiers of Hungarian birth,

there were approximately 100 commissioned officers, to wit: two major-generals, five brigadier-generals, fifteen colonels, thirteen majors, twelve captains, two surgeons, and other officers of lesser rank.

IV. *Economic Migration; Religious Awakening.*—It is but a mere coincidence that the end of the American Civil War and the beginning of the reconstruction in Hungary, happened at about the same time. And yet both events induced several immigrants to return to Hungary. For about a decade or so, emigration from that country ceased. Hungary, in the process of reconstruction, became a partially free, though not a happy country. The end of the feudal system, through the efforts of Kossuth's contemporaries on the one hand, and the reconciliation with the Hapsburg dynasty, through the pacifying policy of Francis Deák, Hungary's "wise old patriot," on the other hand, appeared satisfactory, at least on paper. It was, however, different in practice. True, the Hungarian peasantry was granted political equality. However, the nobility neglected to supply their former vassals with the means of livelihood. Unable to buy farms or farming equipment, devoid of factories, the people from the slopes of the northern Carpathians longingly turned towards America.

Thus, in the early seventies, a steadily increasing influx of Slavs from Hungary to America began. Of course, they introduced themselves as Hungarians. For, although Slovaks in tongue, yet they were Hungarians in sentiment, unadulterated by the political machinations of the Czechophil propagandists. Moreover, those good Slovaks knew only too well, how popular the name of Hungary was in America, at that time. The earliest arrivals of the Slovak-Hungarians were soon followed by the coming of genuine Magyars. At least three-fourths of these newcomers were Catholics.

The first sign of the social value of these Hungarians,

from the American viewpoint, is that of the organization of parishes. As soon as they become numerically strong, the Hungarians organize into parishes, collect funds for a future church and pastor, and appeal to bishops of both countries, to give them spiritual leaders. It is a credit to the memory of the late Bishop Horstman that, at his repeated request, the first Hungarian priest, Father Charles Böhm was sent to Cleveland, Ohio, by Cardinal Simor, then Primate of Hungary. A volume could be written on the missionary zeal and heroic activity of this priest who, though nearing the golden jubilee of his ordination, is still active (1923) as pastor of Saint Elizabeth's Church in Cleveland, Ohio. Father Böhm arrived at Cleveland in 1892. Soon after his arrival, the building of a large brick church was under way, followed by the erection of a modern parochial school. While attending to his manifold duties, Father Böhm found time to master English, to visit the Hungarian colonies, and also to edit the first Catholic Hungarian Weekly, *Szent Erzsébet Hirnöke* (*St. Elizabeth's Herald*), which soon became a mere supplement to his second and larger paper, the *Magyarok Vasárnapja* (*The Hungarian Sunday*). Later, other clergymen came from Hungary, secured by Father Böhm, first as his assistants, then, subsequently, to organize parishes throughout the country.

The following are the existing Hungarian parishes, with the dates of their establishment, and the names of their respective organizers:

Latin Rite Parishes

	Date	Patron Saint	Organizer
Akron, O.	1915.	Sacred Heart	Oscar Solymos
Allentown, Pa.	1915.	St. Stephen	Francis Vlossak
Alpha, N. J.	1903.	St. Mary	Charles Radoczy
Bridgeport, Conn.	1897.	St. Stephen	George Csaba
Buffalo, N. Y.	1906.	St. Elisabeth	John Frohlich
Chicago, Ill.	1904.	Our Lady of Hungary	Francis Grosz
Chrome, N. J.	1914.	St. Elisabeth	Dr. John Szabo
Cincinnati, O.	1915.	St. Stephen (Dissolved)	Edmund Neurihrer
Cleveland, O.*	1892.	St. Elisabeth	Charles Bohm
Cleveland, O.*	1904.	St. Emery	Joseph Hirling
Cleveland, O.	1921.	Bl. Margaret of Hungary	Ernest Rickert
Columbus, O.	1908.	St. Ladislas	Robert Paulovich
Connellsville, Pa.	1904.	St. Emery	Bela Lorik
Dayton, O.	1906.	Holy Name	Bernard Sommer
Detroit, Mich.*	1906.	Holy Cross	Hubert Klenner
Dillonvale, O.	1905.	Dissolved	Louis Kovacs
East Chicago, Ind.*	1908.	Holy Trinity	Oscar Szilagyi
Fairport, O.	1902.	St. Anthony	Anthony Hegyi
Farrell, Pa.	1910.	Holy Trinity	Paul Bognar
Flint, Mich.	1921.	St. Joseph	Dr. Dezider Nagy
Gary, Ind.	1911.	St. Emery	Paul Bognar
Hammond, Ind.	1905.	Bl. Margaret of Hungary	Anthony Hegyi
Hazleton, Pa.	1893.	Sacred Heart (Mission)	Ignatius Jackovich
Johnstown, Pa.	1905.	St. Emery	Stephen F. Chernitzky
Kulpmont, Pa.	1920.	St. Mary	Dr. Joseph Petrovich
Lackawanna, N. Y.	1918.	Assumption	Charles Bohm
Leechburgh, Pa.	1918.	Assumption	Stephen Varga
Lorain, O.	1903.	St. Ladislas	Joseph N. Szabo
McAdoo, Pa.	1902.	St. Stephen	Ignatius Jackovich
McKeesport, Pa.*	1899.	St. Stephen	Colman Kovacs
New Brunswick, N. J.*	1905.	St. Ladislas	John N. Szeneczey
New York, N. Y.	1903.	St. Stephen	Ladislas Perenyi
Newark, N. J.	1907.	Assumption	Louis Fenyes

Northampton, Pa.*	1907. Our Lady of Hungary	Oscar Solymos
Omaha, Neb.	1921. St. Agnes	Joseph Nemeth
Passaic, N. J.	1902. St. Stephen	Geyza Messerschmiedt
Perth Amboy, N. J.*	1903. Our Lady of Hungary	Charles Radoczy
Philadelphia, Pa.	1913. Sacred Heart	Laurence Horvath
Pittsburgh, Pa.	1914. St. Ann	Dezider Major
Pocahontas, Va.	1904. St. Elisabeth	Stephen F. Chernitzky
Roebling, N. J.	1917. St. Emery	Albert J. Smoliga
Scranton, Pa.	1907. St. Stephen (Mission)	Paul Csizmadia
South Bend, Ind.	1922. Our Lady of Hungary	Geyza Gyorfy
South Bend, Ind.*	1900. St. Stephen	Michael Biro
S. Bethlehem, Pa.*	1903. St. John a Capistrano	Alexander Varlaky
S. Norwalk, Conn.	1907. St. Ladislas	Francis Grosz
South River, N. J.	1907. St. Stephen	Victor Kubinyi
Throop, Pa.	1904. Assumption	John Gay
Trenton, N. J.*	1905. St. Stephen	Dr. Paul Viragh
Toledo, O.*	1900. St. Stephen	Robert Paulovich
Windber, Pa.	1910. St. Mary	Robert Paulovich
Woodbridge, N. J.	1921. St. Mary	Albert J. Smoliga
Yonkers, N. Y.	1921. Assumption	Dr. Aladar Kish
Youngstown, O.	1907. St. Stephen	Joseph Foytan

(Note—Names with stars designate parishes with schools.)

Greek Catholic Parishes in Union with Rome

	Date	Patron Saint	Organizer
Bridgeport, Conn.	1894.	Holy Trinity	Alexander Dudinszky
Cleveland, O.	1882.	St. John	John Csurgovich
Detroit, Mich.	1915.	St. John	Ladislas Berecz
Homestead, Pa.	1917.	St. Elias	Nicholas Szabo
Lorain, O.	1904.	St. Michael	Julius Orosz
McKeesport, Pa.	1913.	Transfiguration	Michael Balogh
New Brunswick, N. J.	1915.	St. Joseph	John C. Lukacs
Perth Amboy, N. J.	1913.	St. Michael	Victor Kovaliczky
Toledo, O.	1915.	St. Michael	Ladislas Berecz
Trenton, N. J.	1917.	St. Nicholas	John C. Lukacs
Youngstown, O.	1917.	St. Mary	Ernest Suba

There are sixty-two Hungarian Congregations in the United States; fifty-one Latin Rite, and eleven of the Greek Rite. Among the Latin parishes, twelve are equipped with parochial schools. In 1913, three Hungarian Sisters, "Daughters of Divine Charity," landed in New York from Budapest, Hungary. Within the first nine years here these zealous sisters, fortified, at times, by new arrivals as well as by American born candidates, opened eight Convents at different places and a spacious brick mansion for a motherhouse on Staten Island, at Arrochar, New York. They also maintain a Girls' Boarding Home at New York. Their present number is seventy-seven, out of which forty-five are American born nuns and novices.

Another Hungarian community, the Sisterhood of the Divine Redeemer, also sent members from Sopron to America. They have, so far, four Convents in the Middle West, with headquarters at Cleveland, Ohio.

V. *Literary, Artistic and Social Achievements.*—The Hungarian influence for good is making itself felt to-day as in the past. With due respect to Hungarians of other denominations, we restrict ourselves to the names of such Catholics as have merited laudable notice, in spreading civilization throughout the United States.

One of the most respected among these is Doctor Arpad Gerster, a surgeon of extraordinary skill. He was born in 1848 at Kassa, Hungary. As a young graduate from the Vienna University, Doctor Gerster began professional life in Brooklyn, New York, serving for several decades on the staff of New York's leading hospitals. He is the past vice-president of the Medical Board of New York, ex-president of the American Surgeons Association, was professor of surgery at the New York Polyclinic and at Columbia University. Besides practising his profession, Doctor Gerster has written many valuable articles for various medical periodicals, and has published the following books of high scientific value: "The Rules

of Aseptic and Antiseptic Surgery," (in three editions), and "Recollections of a New York Surgeon." His sister, the late Etelka Gerster, was a very popular prima donna of the American Grand Opera, and repeatedly toured the United States. The name of Alice Kauser, Doctor Gerster's niece, as that of a dramatic and literary agent and play broker, is known and revered, both in England and America. As the indefatigable vice-president of the Hungarian committee for Mr. Hoover's Relief Administration, Miss Kauser was largely instrumental in collecting about $1,000,000 in 1919-1920, for Hungary's starving children.

Charles Feleky, a former musical director, has a collection of several thousand volumes, amongst them some rare specimens, written in English about Hungary and Hungarians. He is to publish the valuable result of his exhaustive researches, in several volumes, under the title: "A Bibliographical Manual of English Literature Relating to Hungary."

The names of Edward Reményi, Duci Kerékjártó, Erwin Nyiregyházi, Dezider Antalffy-Zsiros, Joseph Koppay, Louis Linek, Margaret Matzenauer, Anna Roselle-Gyenge, Sari Petrás, Mariska Aldrich, Leo Ditrichstein, Louis Márk, Louis Serly, Béla Környey and Jancsi Rigó are familiar to American students of painting, music, singing and the stage.

Theodore Kuntz, another immigrant cabinet maker from County Szepes, is a multimillionaire, and owner of various patents and factories in Cleveland, Ohio.

The Horwath brothers from Vas County, Hungary, and public accountants with headquarters in New York, are well known to the management of America's largest hotels, as the authors of "Cost Finding System." They handle the accountancy for about 200 hotels and other business interests, employing, in their private offices alone, more than 200 trained clerks. Doctor Emery de Benke,

connected with this firm, is a contributor to American magazines, on educational and economic topics.

The late Tihamér Kohányi was one of the pioneers in "foreign-tongue" journalism of America, founding his popular paper, the *Szabadság* (*Liberty*) in 1891, at Cleveland, Ohio. It is worthy of note that, through the untiring endeavors of Kohányi, funds were collected amongst American-Hungarians for an artistic statue of George Washington, which now adorns the City Park of Budapest.

Julius Rudnyánszky wrote charming poems on the Blessed Virgin. Other poets of merit are: George Kemény, Doctor Ladislas Pólya and George Szécskay, and the following clergymen found time to enlighten, by their writings, their fellow-Catholic Hungarians, on spiritual matters: Reverend Colman Kovács, editor *Magyarok Csillaga* (*Star of the Hungarians*) and *Magyar Zászló* (*Hungarian Standard*); Reverend Geyza Messerschmiedt, editor *Hajnal* (*Dawn*); Reverend Alexander Várlaky, editor *Ellenör* (*Controller*); Reverend Doctor John Szabó, editor *A Kereszt* (*The Cross*); Reverend Nicholas Szabó, editor *Parish Monthly;* Reverend Arcadius Avellanus Mogyoróssy, editor *Palaestra,* a Latin Monthly of exceptional value. Years ago, the Reverend Arcadius Avellanus was professor of theology in the Allegheny Seminary. Reverend Ernest Rickert, author of "Hungarian Poets in America," and present editor *Magyarok Vasárnapja,* established by Father Böhm and later edited by the writer of this chronicle; the Reverend Doctor Joseph Petrovich, pastor at Kulpmont, Pa., has won well deserved notice with his books: "The Canon Law on Marriage," "Theology of the Sacred Heart," "Devotion to the Sacred Heart."

Alexander Konta, a New York banker of wide acquaintance, has done much, by his writings and lectures, to make Hungary and the Hungarians better known and respected. Besides, within one year, he organized 20,000 Hungarians into a patriotic American League, during the

recent World War. The fact that the American Hungarians had officially been exempted from the brand of "alien enemies," was largely due to the efforts of Alexander Konta.

Such is the historical outline of the activities of Catholic Hungarians in the United States. There never have been many of them here, but qualitatively, they were not in the background. Their present number is insignificant, hardly above the 200,000 mark, that is, but one per cent. of the entire Catholic population of America. And yet, after having been baptized with the sacrificial blood of this new-born nation, the Hungarian Catholics may claim the same birthright to American citizenship as many of those whose forefathers have valiantly fought for liberty and equality. The degree of coöperation the Catholic Hungarians have attained, towards building up the splendid civilization of America, is such as could be envied by any of the thirty odd races which jointly make the United States the richest, the most hospitable, and—last, but not least—the most practical Catholic country in the whole world!

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THE IRISH RACIAL STRAIN

T. D. J. Gallagher, M. D.

THE first Irishmen to set foot in our country may easily have been the two sailors, Barind and Mernoc, who are said to have landed on the eastern shores of North America about A. D. 500 and to have returned to Ireland after an inland march of a few miles in search of food and water. Tradition is also responsible for the famous "Narrative of Saint Brendan," the Kerryman, who, at all events, says he was so interested in the adventures of the two Irish sailormen that he fitted out a more promising expedition of about sixty men, mostly monks, and sailed with them from Croagh Brandon, about seven miles from Dingle; and after a voyage of many weeks reached—where? Could it have been the pleasant Newport of our day, where stands that "mysterious" old tower? This building was called "The Norsemen's Tower" in our schooldays, as all persons of a certain age will remember. There have been several fairly good guesses regarding the origin of this structure; a few positive affirmations as well. And the writer, who has no illusions whatever about the temper and equipment of historians like George Bancroft and Palfrey, or historical compilers like Lossing (not entirely to forget the well-atoned-for monographs of the genial Henry Cabot Lodge), offers his own surmise that a later generation will not only come to know the fabric as "Saint Brendan's Tower," but will reverently dedicate it as such on some future 16th of May. Two other Irish saints certainly tried to cross the Atlantic a little later, but were driven back by storms. And of Saint Maelduin, who did come over about a century afterwards, we shall say nothing because we are not now concerned with Labrador.

And, finally, to speak with somewhat anatomical precision, the patient reader who knows the true story of the Red Hand of Ulster is advised that he may securely believe Irishmen had a very early eye on this country, and may at the same time hold fast to his faith in a Providence that made so very many of them set foot on its shores in the after ages. To the credit of Scandinavian scholars, be it said, hardly one of them but avers that whithersoever the hardy Norsemen went he always found the Irishman there ahead of him. Bearing these facts in mind, is not the temptation pretty strong to give an astonished world just one more "Irish bull" by stating that when the first Celt landed in North America he found other countrymen of his there to give him the glad hand of welcome?

In 1789, the year of George Washington's inauguration as first President of the United States of America, Ramsay, the historian of South Carolina, said this: "For the last seventy or eighty years no nation has contributed so much to the population of America as Ireland." And Sir William Petty, the English statistician, is cited by Michael J. O'Brien, historiographer of the American-Irish Historical Society, as declaring that during the decade from 1649 to 1659 the annual emigration from Ireland to the western continent was upward of 6000; making in that space of time 60,000 souls, or about one-half of what the entire population must have been in 1659. And Dobbs ("Irish Trade," Dublin, 1729) is authority for the statement that from 1659 to 1672 the annual number of immigrants from Ireland was 3000. The indefatigable O'Brien, in "A Hidden Phase of American History" (Devin-Adair Company, New York) contends that in every way the Irish contribution in the first 200 years of this country's life was far and away ahead of that of any two or three nations of Europe.

The studies of O'Brien have shown that most Irish immigrants whose names began with "Mac," or a name

MAJOR GENERAL JAMES SHIELDS

apparently not of Irish origin or one belonging to a man not of the Catholic Faith, were placed in the "Scotch-Irish" category. Thus was bolstered up the untenable statement that the great bulk of Irish immigration to America before 1775 was "Ulster-Scot" or "Scotch-Irish." To say nothing of the fact that the muster-rolls of the Revolutionary armies reveal somewhat more than 3000 "Patricks" and "Patts"—with such Scotchy surnames as "Ryan," "McGrath," "O'Callaghan," "Sweeney," "McCloskey," "Rooney," "Foley," "Gibbons" and "O'Flynn," the most cursory view of early maps of the colonies from New Hampshire and what is now Maine to the Carolinas and Georgia, shows them to be dotted with the names of places (dating back to anywhere between 1665 and 1770) such as Hogan's Creek, Fitzgerald, Malloy, McGrady, Murphy, Murfreesboro, Mayo, Belfast, Claremont, Limerick, Dublin, Cork, Clare, Killarney, Blarney, Newry, Donegal and Baltimore; and even were it true that many of these places have never risen beyond the status of little villages, it is nevertheless evident that those who selected these localities for their permanent abiding-places sought to perpetuate the names of their homes in Ireland or of the pioneer families. O'Brien's proof is clear, that in the years 1767-1769 (years of heavy immigration from Ireland) the 318 vessels arriving in New York and Philadelphia had a passenger list that was thirty-four per cent. from the North of Ireland and sixty-six per cent. from the South and West. And the proofs are no less unassailable that in the years 1771-1774 (with an immigration from Ireland of upwards of 100,000 souls) the vessels which brought these people to our shores carried about the same relative proportions from the North and the West of Ireland as in 1767-1769.

Add to this such undoubted facts as that, in 1774, when Governor Thomas, of Pennsylvania, called for 400 enlistments for an intended expedition to Canada, of the 327 men who presented themselves for service 180 or fifty-five

per cent. were born in Ireland, the rest being from the American colonies, England, Germany, Scotland, the West Indies, Wales, Denmark, Sweden and other countries not stated. The American-born were in the second place with only forty-seven men! Or give consideration to the fact that, in 1758 the roster of the "Pennsylvania Regiment" organized for service in the war against the French and Indians, shows 449 men born in Ireland; 277 in America; 98 in England; 35 in Scotland; 15 in Wales; 102 in Germany, and 32 in all other countries. The citations all run this way; and always is one faced with an eloquent demonstration of the patriotism of those American Irishmen of the Colonial days, who accepted not a small part, but the largest one, of the responsibility for the veritable foundations of our country's future greatness. If the searcher after the truth will devote but one unprejudiced and serviceable eye to a real study of the matter (and it will make no difference at all whether his investigation happens to take him to any of the New England colonies, any of the Middle, or any of the Southern colonies, in all of which the original records are available to this day), he will ever find the Irish contribution to be the largest of any. When he grows dizzy trying to count the innumerable Murphys and Kellys and Doughertys and Sullivans and O'Briens and all the rest of the mellifluous Doric appellations that go with the everlasting march of the "sea-divided Gael" in this great land of ours, which became the "land of the free" so largely through their efforts, and most certainly will remain the "land of the free" so long as they shall have anything to say in the matter: then, indeed, does he begin to perceive the serene and beautiful depth of Doctor Austin O'Malley's classical definition: "A Scotch-Irishman is a man who was born in Connaught and died a Freemason."

In the *New England Journal* of March 30, 1730, is to be found the statement that the number of Irish people who entered the port of Philadelphia during the year 1729

was 5655 and that from all other countries only 553; hence, the Irish element represented over ninety per cent. of the immigrants coming to America via this city in that year. Philadelphia was then the chief port of entry. We may safely assume that the Irish people landing in New York, Charleston and Baltimore also constituted a large portion of the European immigration. As regards Pennsylvania, thousands went into her domain in the years 1771-1773. There is, indeed, as the industrious O'Brien has discovered, abundant evidence that an important Irish colony came over with William Penn in 1682. For Penn, as manager for many years of his father's estate in Kinsale, County Cork, was well acquainted with the sturdy character of the Irish peasantry; and when he first landed in America he brought with him a number of Irish people, mostly from Cork and Wexford, some of whom are described as "people of property" and "people of consequence." And in 1689, on one of his return visits to the colony, he was accompanied by a brilliant young Irishman named James Logan, of Lurgan, County Armagh, son of Patrick Logan, a man well known in Ireland in those days for his great learning. For nearly fifty years James Logan held the leading positions in the province, as Provincial Secretary, President of the Council and Chief Justice of the courts. The writer happens to be well acquainted with some of his lineal descendants, as well as with the fine old mansion in "Stenton," with its private burying-ground, that was the home of the Logans for generations and is now a show-place of the city of Philadelphia, cared for by the municipality.

The unwearying industry of the "Scotch-Irish" advocates has resulted in creating the impression that these people, in contradistinction to the "Irish-Irish," had also a large part in laying the foundations of the commonwealth: and so it has come to pass that many persons cannot believe that any but English, Dutch and Huguenots colonized the country in the early days. That the "Irish" or their de-

scendants could have had a hand in the work is something they cannot realize; or that many Irishmen of good education and social breeding came to the colonies and entered upon the pioneer work of construction with an intelligence and zeal equalling that of their fellow colonists; or that many of the leading statesmen, scholars and soldiers of those trying days, as well as pioneer merchants and builders, were of the old Gaelic stock, the selfsame class of Irishmen who had won fame and renown on the continent of Europe. This false idea has been absorbed by most Americans from their schooldays.

Irishmen were signers of the Declaration of Independence, ten of them; Irishmen were members of the first American Congress (1774-1789); Irishmen were among the framers of the Constitution; Irishmen commanded brigades and regiments in the struggle for independence, as witness Generals James Hogan, John Greaton, Richard Butler, Richard Montgomery, Edward Hand, William Irvine, William Thompson, William Maxwell and Andrew Lewis; and Colonels Robert Magaw, John Kelley, John Dooley, John Patton, Walter Stewart, John Shee, John Haslet, Thomas Proctor, John Fitzgerald, Hercules Mooney, Pierse Long and Stephen Moylan, every man of them born in Ireland; while Generals James Moore, James and George Clinton, Joseph Reed, John Sullivan, as well as several other officers of high command were the sons of Irish immigrants. And an Irishman stands in the unique position of "Father of the American Navy," John Barry, born in Wexford. Irishmen were Governors of American provinces and States prior to the beginning of the nineteenth century. An Irishman was Governor of the Province of New York and another was Governor of the Indians from the Hudson to the Mississippi River: and, curiously enough, the latter, Sir William Johnson, at one time a colonial Governor of New York, bore a name, Johnson, that was the literal translation of McShane, which was the

name of his paternal grandfather, while that of his paternal great-grandfather was O'Neill, and the first of the family to change it from O'Neill to McShane did so not from the same motives as the Massachusetts "Sullivan" who tried to masquerade as Navillus, but because, with all his pride as an O'Neill he was especially proud of the celebrated John O'Neill who had the pleasure of keeping the English treasury pretty flat for something like thirty years: and so, "McShane," "The son of John." Irishmen were Governors of the Carolinas; an Irishman governed the Province of Maryland; an Irishman was the first Governor of Delaware; and another Irishman was one of the first Governors of the State of Pennsylvania. The son of an Irishman was the first Governor of the State of New York; and the son of another Irishman was the first Mayor of the City of New York after the Revolution. Irishmen and their sons of the ancient Gaelic stock are recorded among the earliest judges of the courts of many of the present States of the Union; they are found not only in the profession of the law, but in medicine, science and literature.

Much of what is now being set down is from the indefatigable O'Brien; and there is more of the same kind that is all stimulating.

> What other example, says O'Brien, stands on a level with that of John Sullivan, the Limerick schoolmaster, who taught the children of New England Puritans for more than sixty years? As an historical writer has so aptly described him, he was the father of a Governor of New Hampshire and of a Governor of Massachusetts, of the first judge appointed in New Hampshire, of an Attorney-General of New Hampshire, of a major-general in the Revolutionary Army and of four sons who were officers in that army; he was the grandfather of a Governor of Maine and of a United States Senator from New Hampshire and an Attorney-General of that State; the great-grandfather of an Attorney-General of New Hampshire and of a judge of its courts; and the great-great-grandfather of a distinguished American officer in the Civil War. This man was of a noted family of Cork and Kerry, distinguished in Irish history. He was born in Limerick in 1696 and emigrated to New England in 1723. It is related

of him, that when he applied to the Reverend Doctor Moody, of Scotland Parish, Maine, in the year 1723, for employment as a teacher, he wrote his application in seven languages. He exerted a remarkable influence among the people, and many of the Revolutionary worthies of New England were numbered among his pupils.

And in the face of all this inspiring and matchless record, Henry Cabot Lodge wrote a letter in which he gravely stated to O'Brien that "General John Sullivan was a Scotch-Irishman!"

Mr. Lodge could not have made so ridiculous a blunder if he had examined even cursorily the parish, land-office, surrogates', registrars' and custom-house records, the early newspapers, the rosters of the Colonial and Revolutionary armies, the journals of the historical and genealogical societies (a highly proper course of action for any man to pursue who was going to write sober history). He would then be in a position to form some kind of idea of the enormous immigration of Irish people to these shores. Any one who does this, even in haphazard fashion, will be so struck with the tens of thousands of old Gaelic names appearing in the records, as to begin to wonder what could have been the reason for the almost total omission of any reference to these people in our "standard" American histories.

In the newspapers published in the cities of the Atlantic seaboard are enumerated the arrivals and sailings of vessels between Irish and American ports during the fifty years preceding the American Revolution. From the ports of Cork, Wexford, Kinsale, Dublin, Limerick, Sligo, Killala, Coleraine, Newry, Letterkenny, Belfast and Derry ships were arriving constantly; and often they advertised "extraordinary accommodations for passengers." Hundreds and hundreds of references in these newspapers attest to the arrival of ships, barks, etc., from all the different parts of Ireland. In single issues of the New York papers can be found as many as ten to fifteen vessels advertised to

sail for their home ports in Ireland. John F. Watson, in his "Annals and Occurrences of New York City and State in the Olden Time," expresses surprise at finding in the records so many references to vessels sailing between Irish and American ports in the eighteenth century. And Barrett, in "Old Merchants of New York," in referring to the large trade between Ireland and America in the year 1768, calls attention to "the regular liners between New York and Irish ports," and states that "twelve or fifteen regular traders to Ireland were in port at one time, when there was but one vessel up for London." He says, also, that some of these vessels were "owned by three Irish firms" in New York.

One of the most important of the early Irish immigrations to Pennsylvania began about the opening of the eighteenth century. These Irish people settled generally in or near Philadelphia and in Bucks, Chester and Lancaster Counties; and large numbers of them flocked to the Cumberland Valley. Most of them had been in Ireland tillers of the soil; and within a few years these regions showed the finest farms in the country; and moreover so many distinguished men emerged from this territory, that a local historian was able to say, at a very early date, that no part of the broad land furnished as large a quota of men of ability, intelligence and influence. It did not, of course, escape the notice of the local historians that many of these who had been Catholics in Ireland, by the force of circumstances, such as the absence of priests, ceased practically to be such. But it is strange, indeed, to find the president of the Scotch-Irish Society of the largest city of Pennsylvania, a most distinguished man and in all ways a most estimable citizen, to be the lineal descendant of one of these very immigrants who thus lost the Faith.

Religion, to be sure, does not make nationality; but in the case of these Irish immigrants the change in religion, or the lack of it, had a far-reaching and deleterious effect.

For in general, ignorance weakens the mind, as knowledge strengthens it; and there is no doubt that many of the poor Irish Catholics in the colonies, finding no church of their own Faith to worship in, abandoned that Faith in despair because of their ignorance of its fundamentals. In most cases, even those who abhorred the very idea of apostasy had no chance of practising their religion because the open profession of the Catholic Faith was not tolerated; and they had neither priests nor churches. Compelled by local laws to have their children baptized by the Protestant clergy so as to legalize their birth and by similar laws obliged to send their little ones to schools and churches where "Papists" were ridiculed, it is no wonder many of the parents weakened, and many of the children grew up without any religion unless they were absorbed by some of the Protestant sects. And with the loss of their Faith there went with it many of the distinguishing marks of the Celtic race.

THE ITALIAN RACIAL STRAIN

Reverend Nicola Fusco

THE Italians were the first white men to set foot in America. They were those citizens of Italian republics, Columbus, Vespucci, the Cabots and Verrazzano, who, in less than fifty years, discovered the whole of the New World. The discovery of America by men who were as true Italians as they were faithful children of the Catholic Church marks the beginning of the history of the present-day America. Christopher Columbus, from Genoa, the first Italian immigrant, found the New World on October 12, 1492, and offered it to his patrons, the Catholic sovereigns of Castile, receiving from them, as reward for his service, chains and captivity. Less than five years later, Amerigo Vespucci, a Florentine, discovered as much of the new continent as to fully justify naming it after him. If, on one hand, Portugal, in whose name he took possession of the land, showed him some gratitude by conferring upon him her citizenship, on the other, posterity has contested his right to the fame he enjoys. However, it was Italian genius that had been exclusively destined, by the Divine Providence, to give a new hemisphere to the Old World.

If Vespucci's discoveries are still to be questioned, the documents proving those made subsequently by the two Cabots are clear and convincing. John Cabot, a Genoese, who became a Venetian citizen, was the first man to set foot on North American soil, landing on June 24, 1497. He had been authorized by Henry VII to discover "whatever isles, countries, regions or provinces of the heathens and infidels which before this time had been unknown to all Christians," but at his "own proper cost and charges."

Cabot took possession of the new land in the name of the King, and, on his return to England, "by waie of the Kings Majesties rewarde," received ten pounds. His son, Sebastian Cabot, "at the sign of the Christopher," completed and extended the discoveries made by his illustrious father to the actual region known to-day as Maryland.

While England was thus being enriched, France placed four ships and fifty seamen at the orders of John Verrazzano, who, with them, in 1524, was the first to explore North Carolina, the Bay of New York and the harbor of Newport. Nevertheless, Henry Hudson, who touched the same coast in 1609, claimed to be its first explorer, and did not hesitate to give it his name. But, to-day, under a bronze statue, dedicated to the honor of Verrazzano, at the mouth of the great river on whose banks New York has grown, one may read the significant words of the American historian, John Fiske: "There can be no doubt whatever as to Verrazzano's entering New York Harbor in 1524"; that is, about one century before Henry Hudson came there flying Holland's flag.

To complete the list of the Italian Catholic discoverers, we could add here the names of Henry Tonti, of Magellano Perestrello, Antonio de Noli and Beltrani, who, in 1824, discovered the source of the Mississippi. Tonti was the son of Lorenzo Tonti, Governor of Gaeta. He was born about the year 1650. In his youth he enlisted in the French Army, and was surnamed Chevalier dc Tonti. He was the second in command of the La Salle expedition, and continued the work begun by his master after the latter's tragic end. It was this young Italian soldier of fortune that occupied Starved Rock, a steep high cliff on the banks of the Illinois River, and built thereon Fort Saint Louis. In 1686 he established Arkansas Post, the first military fort and colony of white people in the Southwest.

Pioneer Missionaries.—The first Italian priests to come to America were the Jesuits. In 1643, we find Father

Giuseppe Bressani, S. J., a Roman, in the district now known as the Albany Diocese. He had succeeded Father Isaac Jogues, S. J., who, mutilated and dismembered by the Mohawks, had gone to Holland. Throughout his missionary labors, like his predecessor, Father Bressani was held in captivity and tortured by the same tribe. Father Piccoli, S. J., who died in California in the year 1729, is credited with being the first to prove conclusively that California was not an island or a group of islands, as it was then believed, but a peninsula. We find, in 1776, Father Giovanni Crespi, S. J., and an Italian engineer named Costanzo among the discoverers of San Francisco Bay. Pioneers of a liberal Christian education in California were likewise Italian Jesuits from the Province of Torino, Fathers Michele Accolti and Giovanni Nobili, who founded, in 1851, Santa Clara College, at Santa Clara, and Father Antonio Maraschi, S. J., who established, four years later, Saint Ignatius College at San Francisco. It was under the presidency of Father Giovanni Grassi, S. J., (1812-1817) that Georgetown University, Washington, was fully equipped at the time, and it was the celebrated Father Secchi who conferred upon it so much lustre, at least in so far as applied and physical sciences are concerned. Woodstock College, Woodstock, Maryland, another Jesuit institution, which was opened in 1869, with the Italian Father Angelo Baraschi as its rector, owes much of its renown to illustrious Italian professors, among them Cardinal Mazzella, Father De Augustinis, Father Sabetti, Father Piccizilli and Father Sestini.

As the company of Jesus, so also other Religious Orders, which have proved infinitely beneficial to American civilization, owe much to Italian ecclesiastics. The Lazarists, for instance, were introduced in this country in 1817 by Father Felice De Andreis, the apostle of Louisiana, now proposed for canonization as a saint. The Conventuals were led here by Father Jacchetti in 1830; the Congrega-

tion of the Passion by Fathers Antonio, Albino and Stanislao in 1852; the Italian Franciscans by Father Panfilo da Magliano in 1850; the Servites in 1870, by Fathers Morino, Venturo and Gizibaldi; the Congregation of Saint Charles Borromeo in 1888 by Father Giacomo Gambera; and there were also the Salesians, the Pallottini and others.

Of the Italian secular clergy, we must mention here Father Mazzucchelli, who, in the early part of the last century, was one of the great pioneers of the Northwest; Father Ignazio Persico, who was made Bishop of Savannah and later Cardinal; Father Venuta, a veritable apostle of the Italian immigrants, who arrived in New York in 1848 and died in Jersey City, in 1876, after having built several churches, schools and asylums; Monsignor Ferrante, who died in New York in 1921, after a laborious life spent in improving the conditions of the Italians in America.

The religious contribution to American development was generously given not only by the secular and regular clergy of Italy, but also by the Sisters of that land. The Salesian Sisters, the Daughters of the Divine Providence, the Pallottine and Baptistine Sisters, the Pious Teachers of Saint Philip, the Passionist Nuns, the Franciscan Missionaries, the Missionary Sisters of the Sacred Heart, the Apostolic Zelatrices and the Venerine School Sisters, all Italians, are to-day conducting about sixty charitable and educational establishments among the Italian immigrants of the United States and their descendants.

Art.—Art, for the Italians, is the worship of life under its multifarious manifestations. There is not an Italian that does not burn a few grains of incense to such a worship, and the pioneers of Italian immigration, in their rudimentary expression in this respect were true to their race. They had successors who won the admiration of America. They are represented to-day by artists through whom America may well feel that she is entitled to occupy one of the first places in the field of painting and sculpture.

In and about the Capitol of Washington, Italian art is the most noted and most admired. For its Rotunda, Persico carved the "Genius of America" and the "Discovery of the New World," while Brumidi was painting there "Washington's Apotheosis." The statues of Mars and Ceres are by Capellano, the Liberty by Causici, the statue of Pere Marquette by Trentanove, the bronze bust of the Indian Chief Be-She-Ke by Vincenti. The bronze doors of the Capitol were cast in Italy. Other doors, now in the Corcoran Gallery, were made by the famous sculptor Amateis; the bronze clock with the statue of History is the work of Franzoni; and to Valperti we owe the American Eagle.

Of these artists, who were all Italian Catholics, Castanzo Brumidi has, through his frescos in the Capitol, been styled the "Michael Angelo of the Capitol." He was born on June 20, 1805, came to America in 1842 and died in 1880. He studied in Rome, where he had for instructors Canova and Thorwaldsen. He was the painter of the Vatican under Gregory XVI and Pius IX. He spent thirty-one years in beautifying the Capitol. The fact that he was an Italian and had been in the service of two Popes, instead of recommending him, as he believed it would, to the Washington authorities, almost caused his ruin. "But," says his biographer, "persistent application finally won the artist his desire, and the Italian entered the Capitol for life." Of his frescos, "Cincinnatus at the Plough," in the Hall of Agriculture, is called, by George Hazelton, "the best example of its kind in America," and those in the ante-chamber of the Senate Hall made Prince Henry of Prussia say that "This hall is the most artistically decorated of all in the world; it is magnificent, wonderful!" In 1879, while frescoing the Rotunda, Brumidi made a misstep and fell in moving about his scaffold. He never recuperated from the shock, and died in the following year.

Filippo Costaggini, another noted Italian painter, continued the work that Brumidi left unfinished.

Other renowned sculptors through whom Catholic Italy has contributed immensely to American art are Attilio Piccirilli, Gaetano Capone, Onorio Ruotolo, S. Stella, F. B. Finocchiaro, Moretti, Campisi, Abbati, Pietro, Scarpino, Faggi, Camilli, Comandini, Gariboldi, Orsini, Gibelli, Valenti, Ambrosini, Ajello, Vittori, Toietti, Farina, Tozzi, Panzironi, Guarino, Miserendino, Beniamino Bufano, the sculptor of the "Emigration," and many more whose works are admired throughout the country. Of these, Attilio Piccirilli occupies to-day the foremost place in the estimation of art lovers. He was about twenty years old when he settled in New York, in 1888. His was the model accepted for the monument to the martyrs of the Maine, unveiled on Memorial Day, 1913, in the presence of President Taft. Since that time he and his works have enjoyed international fame.

The Italian immigrants are chiefly responsible for the impetus given to the genius of many artists from their country, shown in a number of monuments raised in various cities through the money and enthusiasm of these sons of Italy. To New York alone, they have given five. That of Garibaldi, on Washington Square, is the work of Giovanni Turini, and was unveiled on June 4, 1888. The one to Columbus, by Gaetano Russo, in Columbus Circle, was blessed and inaugurated by Archbishop Corrigan on October 12, 1892. P. Civetti is the sculptor of the monument to Giuseppe Verdi, and Ettore Ximenes, the greatest artist of modern Italy, designed those raised in honor of Verrazzano and Dante Alighieri. Catholic Italy has given to America the youngest original sculptor in the person of the thirteen-year-old Pizzarelli. It is she, too, who gave us the designer of the 1921 silver dollar, in Antonio Francisci; the noted composer of sacred music, Antonio Marzo; the distinguished organist, Pietro A Yon. To her we owe

also Augusto Rotoli, who made the Boston Conservatory of Music one of the best in the world, and Riccardo Bertelli, founder of the Roman Bronze Works at Greenpoint, New York, the largest establishment of the kind in the Western Hemisphere.

It was a Catholic Italian from Milan, Ciseri, who organized the first orchestra in the United States. This man was a baker in Belgium, soldier in France, painter in San Domingo. In America he began his career as scenario-painter. Later we find him an actor of considerable standing. In 1800 he was directing the first American orchestra. Since then the long chain of orchestra and band directors from Italy, as Campanini, Mancinelli, Vigna, Ferrari, Moranzoni, Papi, Vassella, Palacco, Marinuzzi, Cimino, Creatore, Martini and Bernabini have made America the music-box of the world.

For the last twenty-five years this country has also held the primacy of singing over all other nations. This is due in greater part to Italian artists. The first Italian opera sung in the United States was Mozart's "Il Barbiere" given at the old Park Theatre on November 19, 1825, by the Garcia troupe brought to New York by the Catholic merchant, Dominick Lynch, but the first opera house in New York was built in 1833 on what was then the corner of Leonard and Church Streets. It was destroyed by fire two years after. In 1844 another Italian, Ferdinando Palma, having made a fortune, first as a cook and later as the proprietor of the *Cafe des Milles Colonnes* in New York, transformed a bath-house on Chambers Street into a theatre; and here he held two very successful seasons of Italian grand opera. But Mr. Palma had neither the moral encouragement nor the financial support of rich patrons, and met with bankruptcy. The famous composer, Luigi Arditi, touring with Bottesini, the double-bass player, introduced in the United States the operas of Verdi, Rossini, Bellini and Donizetti. In New York he met with

such a triumph that several prominent citizens decided to build the handsome Astor Place Opera House, dedicated to art in 1847. Two Italians were its first impresarios: Salvatore Patti, the father of Adelina Patti, and Sanquirico. Two other Italian singers, Mario and Giulia Grisi, in 1854, inaugurated the Academy of Music on the corner of Fourteenth Street and Irving Place, New York. Bonci, Ancona, Campanini, Tetrazzini and other Italian singers gave to the Manhattan Opera House and to the Chicago Opera Association their respective golden epochs. The illustrious Italian trio, Gatti-Casazza, Caruso and Toscanini, and their associates continued the vogue of the Metropolitan Opera House as the most celebrated song centre in the world.

Italian histrionic art has not hesitated to battle for the first place with every nation here thus artictically represented. Some Americans still recall Adelaide Ristori, who played here in 1866. Tommaso Salvini also did not fail to obtain in America ovations such as he had won elsewhere. Eleonora Duse made three tours, and Ermete Novelli made one. Both will live forever in the memory of America's cultured element.

A Catholic Italian, Luigi Palma di Cesnola, was the first director of the Metropolitan Museum of Art in New York. At the end of the Civil War, in which he played a heroic part, he was breveted brigadier-general and later was made United States Consul at Larnace, Cyprus. He remained there from 1865 to 1877. During this period he carried on the excavations which resulted in the discovery of antiquities in marble, statues, ceramics, stained-glass, clay-statuettes, necklaces, arms, coins, vases, sarcophagi, marble inscriptions, silver, gold, precious stones, and finally of the whole treasure of Curium, a discovery that revolutionized the ancient history of Cyprus. These extraordinary treasures he shipped to New York and made the Metropolitan Museum of Art one of the richest in such

objects in the world. He was appointed its first director in 1879, and died at that post in 1904.

Patriotism.—Gratitude is foremost among the virtues of the Italian nature. A kind word wins perpetual gratitude. There is no Italian who, after having spent six months here, does not love America as his great benefactor. The members of the race in America were not numerous when the War of Independence was fought, but they did not hesitate to offer their services and, if necessary, their lives for their adopted country.

Filippo Mazzei was the first Italian to enlist under the American flag and fight for his adopted country. He was born on Christmas Day, 1730, in Florence, and in 1773, urged by Benjamin Franklin, whom he had met in London, he went to Virginia with a company of Italian peasants from Lucca. In 1774 we find him belonging to a Colonial Committee of twelve, charged with the work of keeping in touch with the colonies desiring to enter the Confederation, which was to be inaugurated in the following year. In 1776 he was offered the candidacy for a county office in Williamsburg. A delegation of ten Presbyterian citizens who came to see him for this purpose, knowing him to be a Catholic, said: "Probably, for the first time, you will not be elected, for there are people here who fear that you have come to our shore with the intention of spreading 'Papism' in our midst. But the second time, you will surely be chosen, since John Henderson has told us that after Mr. Jefferson you are the best head in our county." Mazzei did not accept the offer. In 1775, after the War of Independence had broken out, he and his countrymen joined the Virginia Militia when news came that the English troops had landed at Hampton. The Italians did not understand a word of English and were compelled to receive orders through an interpreter, who was Mazzei himself. The captain of the militia could not refrain from expressing his gratitude to this handful of sympathetic

foreigners. One of them, Vincenzo Bellini, from Legnaja, having heard in Italian the appreciative words of his superior, remarked: "I would not change place with an English lord." In 1782, Mazzei went to Europe as Virginia's special envoy. His mission was to purchase munitions and probably, also, to arouse sympathy for the cause of America. In France he published several propaganda works, among which a treatise, setting forth the "Reasons why the American States should not be looked upon as rebels."

During the Civil War, of the Italians who fought for the Union, two, Luigi Palma and Carlo Di Rudio, had distinguished careers. Rudio after the war went West and was with General Custer in his last fight with the Indians.

As to Catholic emigrant Italy's contribution to our military success in the World War, it is sufficient to quote George Creel, the former head of the Bureau of Public Information. Writing in *Everybody's Magazine* for March, 1919, he stated that the

> Italians are but four per cent of the population of the United States, but the list of the dead of the war shows that ten per cent bear Italian names. More than 300,000 Italians are recorded in the lists of the Army, and in the war zone they showed their devotion to their adopted country. There was no dock, no factory of ammunitions or of aeroplanes, where the Italians had not an important part. They have shown the greatest loyalty towards the United States.

Letters.—It was Botta's "History of the American Revolution," published in Paris in 1809, that gave the first impulse to Italian immigration. While the great historian was still working for and talking about this, some Italians conceived the desire to seek America. It was about this time (1805) that Lorenzo Da Ponte, leaving behind in Venice, Vienna, London, Holland, and Paris, uneffaceable traces of an indiscreet life, arrived in New York, bringing a box of violin strings and a "Divine Comedy" and with a firm resolve to render good service in this country. He

had been professor of literature in the Republic of Venice, Mozart's librettist, poet laureate to Emperor Joseph II, impresario and Casanova's worthy friend. In New York he began his new life as a teacher of Italian. Later he speculated as a merchant in New Jersey. Having failed, he opened in New York a small shop for the sale of imported books. He joined the faculty of Columbia University as the first professor of Italian and expounder of Dantology. Da Ponte's initiative at the University at first seemed not likely to be tolerated, but in the end it obtained approval and encouragement from the local authorities. It was from here, and at the suggestion of this Italian, that, in 1833, the unfortunate Pietro Maroncelli, friend and fellow prisoner of the famous Silvio Pillico in the dungeon of the Speilberg in Moravia, went to Cambridge, and Pietro Bachi to Harvard, to deliver there Alighieri's message. One of Maroncelli's pupils was Catherine Eliot, mother of Professor Charles Eliot Norton, who was the first American to rise to eminence as a Dantist and to render into English prose the Divine Comedy.

Bachi was an invaluable helper to George Ticknor and James Russell Lowell in their studies and researches pertaining to Dante. Later he became one of Longfellow's advisors while the great poet was working at his monumental translation of the Comedy. Thus, from humble beginnings, the Dantean culture spread over the whole country with such rapidity that to-day there is not an important secular university without a chair of Dantology nor a public library without a special department devoted to this particular study. The *Boston Transcript* recently stated that since Da Ponte introduced the Italian language and the study of Dante here, more than 2000 works on the great Catholic poet have been published by American writers. No country, perhaps not even Italy herself, has produced so much material in the same period of time. This great accomplishment, we believe, has done more than

all the apologetical books put forth by Catholic writers to make the Catholic Church favorably known outside her own fold and to extend her influence and coöperation in the difficult work of molding the children of the many heterogeneous races of the world who have come here into the American citizens of to-morrow.

Benedict XV recommended the study of Dante to the Knights of Columbus, and we may now hope to see in the near future, the Catholic schools and universities of America include it in their curriculums. Lorenzo Da Ponte died in New York on August 17, 1838, and was buried in the former cemetery in East Eleventh Street, which was closed and sold in 1908, and all traces of his unmarked grave destroyed. The Italian Church of Our Lady Help of Christians stands in one corner of the old cemetery site. He was the first Italian to open a new field to American letters. Bernard Dornin, of New York, America's pioneer Catholic publisher, printed, as his first book, the "Church History" of the Italian Pastorini in 1807, with 318 New York subscribers.

In journalism, the Italians have six dailies, the leader being the *Progresso Italo-Americano* of New York; one hundred and sixty weeklies and eight monthly reviews, the most important of these being *Il Carroccio* of Agostino De Biasi, all published mostly in their mother tongue and having Catholic tendencies.

Inventions.—Italian immigrants have arisen to prominence in every field of public life, in law, medicine, public offices, social work, business and finances. Next to the English-speaking and German immigrants, the Italians and the citizens of Italian parentage have been granted more patents than any other race represented in America. It is sufficient to mention here the names of Marconi and Antonio Meucci to establish the leadership of the Italian inventive skill and genius. It was from America that Guglielmo Marconi, in 1902, sent to Europe the first radio-

HERE JUNE 3, 1770, LANDED VERY REV. FATHER JUNIPERO SERRA O.S.F.
AND FOUNDED THE FOLLOWING MISSIONS, SAN DIEGO, JULY 16, 1769.
SAN CARLOS MONTEREY, JUNE 3, 1770, SAN ANTONIO DE PADUA, JULY 14, 1771
SAN GABRIEL SEPT. 8, 1771, SAN LUIS OBISPO, SEPT. 1, 1772, SAN FRANCISCO
DE LOS DOLORES, OCT. 9, 1776, SAN JUAN CAPISTRANO, NOV. 1, 1776
SANTA CLARA, JAN. 18, 1777, SAN BUENAVENTURA, MAR. 31, 1782.
AND DIED AUG. 28, 1784, IN SAN CARLOS MISSION, CARMELO VALLEY
AS THE LORD LIVETH EVEN WHAT MY GOD SAITH THAT WILL I SPEAK. 2 SAMUEL 14 CHAP 19 V
THIS MONUMENT ERECTED BY JANE L. STANFORD, IN THE YEAR 1891.
IN MEMORY OF FATHER JUNIPERO SERRA, A PHILANTHROPIST SEEKING THE
WELFARE OF THE HUMBLEST, A HERO DARING AND READY TO SACRIFICE
HIMSELF FOR THE GOOD OF HIS FELLOW BEINGS, A FAITHFUL SERVANT

JUNIPERO SERRA

telegraphic communication. The United States Supreme Court in 1888 declared that "the Bell telephone should be called Meucci's, the Bell Telephone Company having acquired its patent illegally." Who was Meucci? He was born in Florence and baptized in the Church of San Frediano, that city, on April 13, 1808. During the reign of Leopold II he held public offices. Later he went to Havana and worked for the Tacoma Opera House. This theatre having been destroyed by fire, Meucci went to New York, where he brewed beer, manufactured candles together with Giuseppe Garibaldi and made pianos. In 1860 he performed the first experiment in telephony, and submitted the results to President Grant of the New York District Telegraph Company, for advice and encouragement. Mr. Grant gave no answer, and Meucci applied for a patent at the Patent Office on December 23, 1871. The documents and a telephonic apparatus were placed in the hands of Thomas B. Stetson, then connected with that office, and then forgotten. Five years later, on June 6, 1876, Alexander Graham Bell announced to the world his invention as "the product of various minds." Meucci, with the help of the Italian Government, took the matter to the United States Supreme Court, which gave a verdict, as quoted above, in his favor. The Bell Company appealed, but the litigation came to an end when Meucci died on October 18, 1889, heart-broken and in utter misery.

Colonists.—The first Italian colonist in America was, as stated above, Filippo Mazzei, who, in 1773, with a small party of peasants went from Lucca to Virginia. In his "*Memorie,*" Mazzei relates that the Grand Duke Leopold of Tuscany granted him, in writing, permission to convey ten of his subjects to America. Thomas Jefferson, who was then thirty-two years old, assigned to him several acres of ground in the neighborhood of Williamsburg, and there Mazzei and his compatriots engaged in agriculture. They had brought various kinds of corn-seeds, among which

the one known in Tuscany as the *cinquantino*. It was sowed and raised with so much success that to this day, in Virginia, it is called "Mazzei's corn." Another successful experiment made on Virginian soil by those early Italian comers was that of viticulture. Grafting was introduced in connection with it, producing wonderful effects.

Some thirty years ago the Italian immigration from Catholic Sicily was directed to the Southern States, where employment was sought in sugar plantations. An obscure Sicilian pioneer who had settled at Independence, Louisiana, with a few of his countrymen, began to raise strawberries. To-day there are 27,431 Italians in the State engaged in their culture. Their industry has made Independence the "blue ribbon strawberry" centre of Louisiana, and perhaps of the whole country. At Amite, we find the "Union Berry and Truck Association" and the "Amite Coöperative Association"; at Independence, the "Italian Supply Company"; at Tickfaw, the "Tickfaw Farmers Association"; at Hammond, the "Strawberry Growers Association" and the "Hammond Farmers Association," all controlled exclusively by Italians.

After Mazzei's final departure from America, Vincenzo Bellini remained at the head of the small colony. They received from two to four recruits annually until 1820, when the immigrants reached the number of thirty. At this time, beside the Italian colony of Virginia, which counted about twelve families, we find also five families of that nationality in New York, whose men were engaged as engravers, and several others, in a like occupation at Elizabeth, New Jersey, and Philadelphia, Pennsylvania. About 1830, the Italians in the United States numbered over 400. Antonio Trapanni, a native of Metə, Italy, and pioneer fruit and cigar merchant of New York, was one of the members of Saint Peter's Parish and the first foreigner to become a naturalized citizen of the United States under the Constitution. Many men of his type and calling

are to be found in the history of the Italian colonization of America, and I regret that I can not even attempt to chronicle their names in this short article. But there is one which merits special mention, Father Pietro Bandini, a Scalabrinian, who founded in New York the Saint Raphael Society for the protection of the Italian immigrants. In 1891 he organized the agricultural colony of Arkansas, which he named, in memory of Giuseppe Tonti, La Salle's lieutenant, Tontitown. To-day, it is "the world's ideal vineyard."

Labor.—Finally, let us say a word about the Italian laborer in America. The Italian immigrants are eighty-five per cent workmen. They have helped largely to build the railroads of the United States; they dug coal out of our mines; limestone out of our quarries; and are credited with the construction of our aqueducts and the creation of the landscape of our cities. In a letter to John J. D. Trenor, dated November 14, 1904, Andrew Carnegie gave this estimate of Italian labor:

> *As the result of experience, I rate the Italian highly and consider him a most desirable immigrant. It is to him I look with hope to settle more and more in our Southern States, and finally grow more cotton, which is already needed to supply the world's wants. As long as we can keep out the immigrants who are assisted to pay their passage, I think the danger from immigration largely imaginary. I want no better proof that a man is to be a valuable citizen than the fact that in Italy or in any European country he has succeeded in saving enough to bring himself and his family to the land of promise.*

Dr. Mariano, of the New York College, in a book on "The Italian Contribution to American Democracy," gives a symposium of opinions on what the Italians have done for America. The Honorable Walter E. Edge, ex-Governor of New Jersey, writes that their chief contribution is thrift.

"The persistency with which the average Italian coming to this country applies energy to the task of making a living or doing a business in a new and strange environment constitutes a valuable lesson in thrift and economy." Henry Dwight Sedgwick said: "The influence of our Italian population in our national life is undoubtedly very great The innate prestige that attaches itself to Italy and to Rome is perpetual and enduring. Are not these Italians of our day the new type of the old Romans, whose civilization in many ways has never been surpassed and whose aims, ideals and results offer an incentive to higher effort along many lines of activity? In striving to keep abreast of these ideals and results, the Americans, in a measure, subconsciously, are feeling the influence of the rising generation of Italian-born in this country. The latter are furnishing the former the strongest incentives to effort, not only to achieve but to surpass all that has ever been accomplished in order to obtain all that is most worth while."

THE CONTRIBUTION OF THE ITALIAN CATHOLIC CLERGY TO THE UNITED STATES

VERY REVEREND AURELIO PALMIERI,
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THE religious ministry of those of Italian descent in the United States dates from the growth of Italian immigration, which reached its zenith in the decade 1900-1910. Between 1821 and 1850, it hardly existed for at that time the number of Italian immigrants reached only 4531. With so small a percentage it is easy to understand that an organization for the Catholic ministry among Italians was not possible. No doubt, Italian missionaries were early at work, for their names are mentioned in the lists of Indian martyrs, the organizers and builders of churches on American soil. But they took no special care of those of Italian origin, for at that time there were few of the latter to be kept in the Faith of their ancestors. Things went differently with the constant increase of Italian immigration, for which the figures after 1850, are as follows:

1851-1860	9,231
1861-1870	11,728
1871-1880	55,759
1881-1890	307,309
1891-1900	651,899
1901-1910	2,141,900

The earliest attempts to satisfy the religious needs of the Italians came after 1870. Considerable groups of Italian immigrants centered in New York, Brooklyn, Boston, Philadelphia, and Chicago. They were deprived of sufficient religious instruction for the country they wished to adopt and to make prosperous by their toil. The local clergy could not at the outset care for these new accretions

to American Catholicism. They did not know their language, or rather their dialects; they were not acquainted with their special kind of religious piety; they were scandalized at their neglect of the most elementary duties of Christian life; they found them uncouth, ignorant, unrefined; they despised above all their lack of generosity toward the clergy and parochial institutions. Of course, some of the grievances against Italians were true, and were well founded. The American clergy, however, had forgotten that the religious education of the Italian immigrants, which was sufficient for a deeply Catholic country like Italy, was defective in a country widely dominated by all kinds of sects hostile to the Catholic Church. The alleged avarice of the Italians, however, might be better understood if we took into account that nearly all those immigrants were extremely poor. They received low wages, for most of them were unskilled laborers; they were obliged to support themselves and send money to their families in Italy to pay the debts contracted for their traveling expenses. Besides, they kept away from the American churches because of their ignorance of the English language, and of an instinctive feeling, at times openly manifested, of being despised and detested by American Catholics either for their religious carelessness or for their Italian nationality. Is it any wonder, then, if among these immigrants, it was believed to be almost impossible to find recruits for American Catholicism?

The worst feature of Italian immigration was that the hundreds of thousands of Italians crossing the ocean came to the United States without their own priests. They sought a new home and better wages. But they did not give thought to securing a new church, or to bringing with them the pastors of souls. In a memorandum to the Italian Hierarchy entitled "The Neglected Italians," published in the *Citizen* of Milwaukee in 1899, there was severe criticism of the Italian clergy who liked the sunny skies of Italy and

dared not to follow their countrymen to America. "The Italians," it was said, "do not search for the Church, and the Church does not search for them." In 1899, according to this memorandum, there were in the United States 750,000 Italians who depended for their religious life only on sixty Italian priests. While in Italy there was an Italian priest for 370 inhabitants, in the United States the proportion was one priest for 12,000 people. This same memorandum set forth that in Chicago there was a priest for every 7000 Italians, and in New Orleans one also for 30,000 Italians. In New York 250,000 Italians had five churches and nineteen priests; in New Orleans 35,000 Italians, one church and one priest; in Chicago 30,000 Italians, one church and four priests. Because of the lack of priests, two-thirds of the Italian immigrants were exposed to the danger of losing their Faith, of becoming a prey to Protestant propaganda inaugurated by Baptists, Methodists, Presbyterians, Congregationalists, Lutherans, Adventists and Episcopalians, or of being absorbed by the increasing armies of free thought. "The Italians," said the memorandum, "are a bright, clever and progressive element. While they have now only a dozen churches, they publish more than two dozens of papers, and among them two dailies. A race that supports so well the press, seems able also to support the Church, if a true missionary comes among them." These words have a taste of prophecy. Several causes, which we prefer not to explain here, contributed to the alleged negligence of Italian priests, who took no measures to follow their emigrating flocks. It was not infrequently true that the priests were not called by those who had the authority to make the appeal, and many times they were obliged to abandon their apostolic aspirations, for they felt themselves unable to surmount the difficulties and the thorns of a missionary life in America.

The first Italian church was that of Saint Anthony, in New York, founded by Father Anacletus de Angelis of the

Franciscan Fathers, in 1866. Following on the steps of the Franciscans, the other religious orders sent their workers for the Italian missions. They have vied with the secular clergy in building churches, in setting up parochial schools, in publishing Catholic bulletins and papers, in organizing Catholic societies. What has been done in the short period of twenty years in spite of internal and external difficulties excites admiration. It can no longer be said that the Italian clergy are guilty of laziness in attending to the religious welfare of their countrymen. But let the statistics show the considerable progress done in the religious organization of the Italian Catholic immigrants.

In 1908 the *Ufficio del Lavoro* of New York, under the direction of Doctor Palma, of Castiglione, stated that there were in the United States 408 churches for Italians with 595 priests. Of these, twenty-seven churches were American, and thirty priests were not Italian. According to the figures of the Catholic Directory in 1918, the United States contained 431 churches and 149 chapels; 431 pastors and 279 assistants, and eighty-seven Italian priests who were not attached to the service of parishes. In that number, however, of priests taking care of Italians there are seventy-nine who are non-Italian by birth or descent, mostly either Irish or German.

There is, then, a considerable increase in the ranks of the Italian clergy in America. From 595 in 1908, they have increased to 628 in 1913, and to 718 in 1918. Their number has become greater since the end of the World War, because several Congregations that were prevented from sending their members, have added new recruits to their ancient missions. But the Italian population has not followed the growth of the clergy. The restrictive laws of immigration have forced many Italians to seek their fortune in South America, especially in Argentina, where now the Italians form twenty-five per cent of the whole population.

It is certain that the larger congregations of Italian immigrants are administered by the religious orders. The same fact is to be observed in Italy. This is in part attributable to the old custom of the Italians of choosing their spiritual directors from the orders. Besides, most churches in the care of the religious orders have parochial schools, and the Italians are anxious to have their children educated by Sisters, even though the necessity of parochial schools is not always grasped by those born in Italy. The number of Italian priests belonging to religious orders exceeds 200, and there are 104 churches and 40 chapels under the care of 223 priests belonging to 26 religious orders. The largest number is that of the Jesuits 45, and next in order are the Franciscans 40; the Scalabrini Fathers 40; the Salesians 31; the Fathers of the Most Precious Blood 15; the Augustinians 15; the Pious Society of Missions or Pallottini 19; the Servites 9. Four-fifths of the Italians in New York (Manhattan and Bronx) and nine-tenths of those in Boston are under the spiritual jurisdiction of Italian Friars.

These statistics do not correspond exactly with those of the census of foreigners in the United States, according to which the number of Catholics of Italian parentage residing in the United States would be 3,082,000. In fact, it approximates 4,000,000. New York is peopled by more than 800,000 Italians; Philadelphia 150,000, and Boston by 100,000. As the Italians are a prolific race, at least those who belong to the first generation of immigrants, the number of Catholics of Italian descent in a few years will reach 7,000,000.

The most vital Catholic activity among Italians is that carried on by the Italian sisters of the different Congregations. The primacy in the field of apostolic work belongs to the Congregation of the Missionaries of the Sacred Heart, better known in America as Mother Cabrini's Sisters. The name of this admirable woman and foundress

of a most zealous Congregation deserves to be written in letters of gold in the history of American Catholicism. She founded the first house of her Congregation at Codogno in Italy in 1880. In 1889 she was called by Archbishop Corrigan to exercise her zeal among the Italians of New York, and established in New York the first Italian orphan asylum. In 1891, she went to Italy, returning to New York with twenty-nine sisters. She died at Chicago on December 22, 1917, in the odor of sanctity and her tomb at West Park, New York, is the goal of pious Italian pilgrimages. At the end of her life, her Congregation numbered 2300 sisters and sixty-seven Catholic philanthropic institutions. The Sisters of Mother Cabrini have extended their apostolate throughout the United States. They have hospitals, schools, orphan asylums, day nurseries, kindergartens, dispensaries in New York, Dobbs Ferry, New York, Arlington, New York, West Park, New York; New Orleans, Louisiana; Denver, Colorado; Los Angeles, California; Seattle, Washington; Brooklyn, New York; Scranton, Pennsylvania; Philadelphia, Pennsylvania; and Chicago, Illinois. In 1921, there were in this country 400 Sisters of this congregation taking care of 5000 Italian children in the parochial schools; 1150 orphans in asylums; and over 30,000 patients in their dispensaries and hospitals.

Mother Cabrini's Sisters are not the only ones that have facilitated Italian immigration. With them are found other Congregations that have reinforced the labor of the Italian clergy. Among the most zealous of these apostolic women are the Sisters of Mary, Help of Christians, a foundation of Don Bosco, who have parochial schools in Paterson, New Jersey, Atlantic City, New Jersey, and Niagara Falls, New York, (twenty-three sisters and 1100 pupils); the Sisters of Providence in Chicago care for an Italian kindergarten with 100 children. The Pallottini Sisters have flourishing orphan asylums, nurseries, kindergartens, parochial schools in Baltimore, Maryland; Kearny,

New York; Hoboken, New Jersey; New York City; Providence, Rhode Island; Garfield, New York, (sixty-four sisters and 301 orphans). The Baptistine Sisters direct parochial schools in New York City and Albany, New York. The Philippine Sisters have a parochial school in Trenton, New Jersey. The Venerini Sisters maintain two industrial schools, nurseries and kindergartens in North Adams, Massachusetts, and Providence, Rhode Island. The Sisters of the Third Order of Saint Francis of Cremona have their most important centre in Peekskill, New York, with a gathering of 1133 orphans of both sexes. They have care also of the most important schools of Philadelphia, that of Our Lady of Good Counsel, and that of Saint Mary Magdalene of Pazzi. The former is attended by more than 1300 pupils, and the latter by 600. They also have a school in Highland Falls, New York. The Italian Sisters count among the best forces of Italian Catholicism in the United States. They do not limit their work to the education of children. They are truly the right hands of the pastors. A genuine apostolate is exercised by them in the homes. They go from house to house to visit the sick, to help the poor, to round up the neglected children in the parochial schools, to have them baptized when their parents fail to do so, to prepare the dying for a Christian death, to prepare the children for First Communion, or uninstructed adults to receive the sacraments of Confirmation, Holy Eucharist or Matrimony. It would be necessary to be in close contact with them to appreciate the humble, constant, and fruitful work that is done every day by these admirable champions of virginity and faith in the United States. They enter houses that would be hermetically closed to priests, both Italian and American, and where the Sisters of other nationalities are unable to exert the least influence. The Italians have their own special psychological trend in religious matters, and it is the perfect acquaintance with the qualities and the defects of Italian piety that enables

the Sisters to convert indifferent Italians to the practice of religion.

It will be well to note at once that the above-mentioned schools do not represent what the Italian clergy have done to solve the difficult problem of the religious education of the Italian children. For obvious reasons, the greater number of Italian parochial schools fall under the jurisdiction of American Sisters. The statistics of the Official Catholic Directory show that in the Italian parishes of the United States thirteen schools are conducted by the Sisters of Saint Joseph; eleven by those of Notre Dame; eight by the Sisters of Charity; seven by the Dominican Sisters; seven by the Sisters of Mercy; seven by the Sisters of the Third Order of Saint Francis; six by the Franciscan Sisters of the Immaculate Conception; six by the Sisters of Saint Francis; eight by the Ursuline Sisters; two by the Sisters of the Incarnate Word; two by the Sisters of Saint Mary; and thirteen other schools by the Sisters of thirteen different Congregations. There are also two schools directed by the Christian Brothers. Four schools have lay teachers, and twenty-one have both Sisters and lay teachers. According to the latest available information, we have in the parochial schools of the United States 108 lay teachers, seven Christian Brothers, and 649 Sisters, of whom only 125 are Italians.

Among the new comers in the Italian field of the United States, we make special mention of the Sisters called in Italian, *Apostole Zelatrici del Sacro Cuore.* They have the parochial school Help of Christians in St. Louis, Missouri, (seven Sisters and 506 children); and a kindergarten and nursery in New Haven, Connecticut. The excellent Saint Raphael's Home for Italian Immigrants in New York is managed by the Pallottini Sisters.

In ten years the forces of the Italian Catholic organization in the United States have more than redoubled. The old complaint about the clergy not following their

countrymen in the thorny road of emigration overseas has no longer any ground. Eight hundred Italian priests may not be a sufficient army for the four millions of Italian immigrants, but they have eliminated the greatest of obstacles to the Catholic organization of Italians.

A gap in their organization and the truth must be faced,—however sorrowful it may be, is to be noted in regard to parochial schools. There are many Italian churches without schools. The Italians are willing to build churches, but they do not understand the necessity of a school in towns where there are so many public schools. The lack of Italian parochial schools is not so much a question of avarice or neglect, as it is one of habit and ignorance. In Italy, especially in the villages, children are sent to the public schools for study, and for religious instruction to church. There are no parochial schools in Italy. The relatively few academies directed by Sisters and priests are attended by the children of the wealthy. In many villages, religious instruction is imparted in the public school.

The problem of the parochial schools is the most vexatious one of the Italian clergy in the United States. They know that for the lack of them many children of Italian descent receive no religious training. In the one city of Philadelphia, 20,000 are growing up without any knowledge of the Christian catechism. It is a pity to find frequently young men of Italian extraction preparing for marriage without any idea of their Faith, of their religious duties, without knowing even their prayers. The schools of the American parishes are crowded with their own pupils and they cannot be opened to the Italian children, who, even when they are admitted, feel instinctively that they are not welcome. The Italian priests who, after considerable pains, have succeeded in getting from their Italian flock the money scarcely sufficient to pay the debts of the churches and their own support, are aware that it would

be useless to begin new campaigns for schools. They do their best, and with the help of Sisters endeavor to gather into their churches for religious instruction those children whom the parents are willing to send. Unfortunately, their number is very small and far too large a number of children of Italian parentage are lost to the Church. The clergy of Italian-speaking parishes have to contend with an inheritance of old country conditions due to the tendencies of mind that characterize Italian social life. A vigorous and sustained effort is needed on the part of all English-speaking Catholics to hasten the solution of the most urgent problem of Italian Catholicism in the United States. One writer has observed that the religious training of the children is the source of the most serious concern and that although in a few years the Italian-speaking congregations have built churches and chapels, with regard to schools they have done the best they could. In some dioceses they have found support, and the generosity of the bishops has been substantial. The name and the liberality of the late Archbishop Quigley, of Chicago, (1915) who, at his own expense built up a dozen Italian churches and parochial schools, deserves mention. Bishop Colton of Buffalo found in his diocese, in 1903, only one Italian church, and established eighteen in the following eight years. The money spent in providing for the religious education of citizens of Italian descent is an investment that will yield a rich return to the nation and the Church.

The Italian clergy have also deserved well of the Catholic Church in this country by preserving the Italian immigrants from going over to Protestantism. The truth as to the attempts of the Protestant proselytism among the Italians and their failures can be touched upon only lightly. In *America* (1914, XII, p. 66) a Catholic priest under the name of "Herbert Hadley" declares that the Italians fall an easy victim to the Protestant proselytizer, while the

Reverend John Talbot Smith affirms that the Italians are not apostates even in the presence of temptation. Their faith is in their blood.

The Italians, in fact, have been and are continually tempted by the preachers of the "Reformed Churches" to forsake the Church of their baptism and ancestors. Baptists and Methodists, especially in Rome, have tried to Protestantize them. It is in Rome, near the Vatican, that the Baptists by their reveiws and their papers, *Bilychnis, Concientia, Testimonio,* aim to undermine the faith of the Italian Catholics, or rather strive to detach them from their loyalty to the Church. Although fifty years of propaganda in Italy have shown that Protestantism is unable to take root in a soil that for centuries was watered with the blood and the sweat of thousands of martyrs and saints, proselytism has not been discouraged. Their chiefs have turned their eyes towards the immigrants into this country in the hope of enlisting them in their own flocks. Edward A. Steiner wrote: "There is no institution in the United States which will be so profoundly affected by the immigrant as the Protestant churches. Without him, she will languish and die; with him alone she has a future." ("The Immigrant Tide, Its Ebb and Flow," New York, 1909, p. 314).

It is especially in New York, Boston, Chicago and Philadelphia that the most vigorous efforts are made to Protestantize the Italians. The struggle, for such it is, transcends the limits of a religious question and becomes one in the political and social life of these great communities. The tide of Catholic Italian immigrants seems gradually step by step to invade the superior position of the Protestant communions. One of the most active workers of the Protestant propaganda among Italians, Antonio Mangano, writes:

> In the midst of a population of 5,600,000 people in New York, there are not over 300,000 members of Protestant Christian churches. There are vast sections throughout the entire city where Protestant churches are being completely

> driven out. In one small district in Brooklyn, during the past twelve years, one church a year has been pushed to the wall. The Roman churches are increasing. It is unnecessary for me to state that wherever the Protestant church goes out, the moral tone, both political and social is greatly lowered (!). And yet, wherever the foreigner moves in, the Protestant church moves out. ("Sons of Italy," New York, 1917, p. 201).

It is the Catholic tide of Italian immigrants that forces Protestantism to move out, and these words of an Italo-American Protestant are to be remembered by those who complain so easily of the Italian falling a prey to Protestantism.

The religious propaganda among Italians is carried on by the Presbyterians, Methodists, Baptists, Reformed Protestants, Congregationalists, Lutherans and by the Evangical Association. The Presbyterians began their Italian work in 1881. "They are spending large sums of money in every department of their Italian mission, without putting great emphasis upon immediate results. Twenty-five years from now they will reap an abundant harvest for the Kingdom of God."

These words of the *Fiaccola* (September 6, 1917) show the scientific tactics of American Protestantism. It is not at the immigrant that they are aiming. They covet the new generations of the Italo-Americans, the children of immigrants. Italian apostasies from Catholicism will come not from the Italians born in Italy, but from their children born in America, and for these the Italian clergy cannot be expected to take the entire responsibility.

The Presbyterians claim to have 107 churches or missions for the Italians; 4800 members, 8000 pupils, seventy Italian-speaking pastors. In the State of New York they have twenty-nine churches, (twelve of them in New York City). The Presbyterian Board of Home Missions devotes thirty-eight and five-tenths per cent of its resources to Italian missions. The Methodists started their propaganda in 1881, and like their Presbyterian rivals, have their

centre in New York. The number of their churches is sixty, attended by 5241 members, and 4927 pupils in the Sunday Schools. They have spent $500,000 to build churches, and devote $150,000 a year for the support of Italian missions. The Baptists vie with the above-mentioned denominations in spreading their beliefs among the Italians. They have understood the necessity of the Italian language and Italian pastors to carry on their propaganda. The Protestant worker, Mangano, writes:

> The use of the Italian language in the worship and service is not primarily a matter of privilege, but of responsibility for winning the Italian people for Christ. The conversation of one or more Italians has demonstrated the possibility of reaching these people in a larger way than through the English language, and has usually been the determining factor in the employment of Italian missionaries.

The first Italian Baptist church was established in Buffalo, New York, in 1893. In 1917 the Colgate Theological Seminary organized an Italian department for the training of ministers. The Baptists number eighty-two Italian churches, 2750 members, and sixty Italian pastors. They spend on these missions $70,000 a year, principally in Massachusetts and Connecticut.

A method differing from that of the Baptists was inaugurated by the Congregationalists, who believe that the Italian children can be reached more easily through the American missionaries than through those speaking their mother tongue. They have forty-four churches, and nineteen Italian pastors, while the Protestant Episcopal Church has but twenty-four Italian churches.

It would seem from these statistics that New York City is the nursery of Protestant proselytism, with forty-four churches and more than a thousand members and Sunday School pupils.

Summing up, we find 326 churches; 13,774 members, 42 schools, 13,927 pupils, and a total expenditure of $250,000 a year.

We have given the official statistics of the Protestant reports or Year Books. But let us not forget the quite unreserved admission of the Methodist *Fiaccola:* "The Italian work of Protestant Mission in New York is a big farce" (September 6, 1917), and the not less precious confession of an Italian pastor, E. Chiera, in the *Churchman* of the same year, that "fifty years of painful efforts of Protestant proselytism among Italians have ended with a complete failure." It is not true that 14,000 Italian immigrants have left the Catholic Church to pass over to Protestant denominations. Let us quote again a Methodist Italian pastor, C. M. Panunzio, who writes in the *Fiaccola:* "It may be set down as an axiom that whenever an Italian church reports a large number of members, either the printer has made an error by adding a cipher, or a preacher has given the number of his constituency, and not of his members."

If we take into account the number of Waldensians who are incorporated in American Protestantism, and the fanciful manipulations of statistics by interested Italian pastors, we reach the conclusion that the actual number of members is perhaps half of the official figures, that is, the whole gain of the American Protestant propaganda among the Italians may be computed at something like 6000. And for these wavering recruits (many of them will call for the Italian priests on their deathbed), American Protestantism supports 320 churches and missions and 200 Italian pastors.

These are facts to be seriously pondered over when one reviews the religious problems of the Catholic Church in the United States. The Protestants multiply their Italian churches and their Italian pastors and even their Italian sectarian newspapers. Six thousand Protestants of Italian descent maintain 326 churches and 200 pastors while 3,500,000 Catholics of Italian descent have only 400 churches and 700 priests of their own race. These priests

are making heroic resistance to the Protestant propaganda. Their first weapon is the provision of frequent missions for their flocks. They secure the best preachers of the Italian clergy, and Protestant calumnies against Catholicism are vigorously refuted. They try with the help of the Societies of Saint Vincent de Paul to provide for the poor, whom the Protestant missionaries aim to draw to their own churches by means of material support. They organize clubs for Catholic young men and women and children. At times they do not hesitate to enter Protestant schools to rescue Catholic children of neglectful parents. There is no Italian Protestant church in an Italian colony that does not soon find itself confronted by the Catholic Church.

When Protestants of Italian parentage resort to the press in order to spread error, the priest meets them on their own ground. There are several Catholic weeklies published in Italian. The most important and widely circulated are *Italiano in America* (New York); *Italica Gens* (Philadelphia); *Trinacria* (Pittsburgh). They often contain discussions of articles appearing in the Protestant papers. The polemical articles in *Italiano in America* are distinguished by their profound knowledge of the errors of Protestant theology. The wide dispersion of Italian Catholics in many American towns at a great distance from each other, renders impracticable the publication of a daily paper in Italian and with an exclusively Catholic character. But, in many Italian parishes we have special parish bulletins in Italian and English, and these constitute the best antidote of proselytism.

The clergy of Italian-speaking congregations have not failed to encourage the development of Catholic theatres for the young men and women. Many churches are presenting the Passion plays each year. During his stay in the United States, the writer of this article wrote a series of sacred dramas, *On the Slopes of Calvary, Saint Rita,*

Saint Cecilia, Santa Lucia, which have been performed, either in Italian or English, in several cities in many Italian parishes. Those of Italian blood have a peculiar talent for dramatic art, and, when they are well drilled, astonish their audiences with their refined renditions. The development of the sacred drama in the Italian parishes will be a powerful instrument to revive the loyal and active support of Italian immigrants and keep the Italian youth from being enticed into undenominational or purely Protestant clubs of the Y. M. C. A. type.

The clergy of Italian origin likewise aim to emphasize the attachment of their flocks to the Holy See. The Italian immigrants are naturally opposed to religious schisms. In their good common sense, they understand that the Church of Christ is one, that she needs a visible head, and that the supreme holder of ecclesiastical power is the Pope. They are proud of the glorious work of the Papacy. To the honor of the Italians, it must be said that the so-called "independent" churches (which are numerous among Poles, Lithuanian, and Bohemians) are not to be found among Italian immigrants. When, for one cause or another, such dissension appears in the midst of an Italian-speaking colony, it is only a short time before it vanishes.

The Italian clergy have preserved also devotion to the national saints, and the practices of piety of the villages and towns of Italy. Italian piety has often been the object of severe criticism. It has been said that they do not know a word of the Catholic doctrine, and that all their piety consists in attending the church on the occasion of the festival days of their own "obscure" national saints. Even the peculiar devotion of the immigrants to the Blessed Virgin and her miraculous images, that are so numerous in the history of Christian piety, have not been exempt from blame, and the Italian clergy have been obliged to bear the responsibility.

In "The Catholic Encyclopedia," John DeVille writes as follows:

> One of the strongest evidences of the religious disposition of the Italians in the United States is the fact over one-half of the eight hundred Italian societies existing among them bear the names of patron saints of various Italian towns, and in most cases a yearly festival is celebrated in honor of the patron. These festivals, and the parades of all kinds for which they are the occasions, are somewhat apt to give outsiders an unfortunate impression of popular Italian religion. It is true that among the lower classes the cult of the saints is misunderstood and over-emphasized, but, at the same time, these celebrations are proof of a strong attachment to their native homes and of the religious feeling with which it is associated. It is to be regretted that unscrupulous dealers make of these festivals the occasion for a sale of intoxicants which indirectly leads to disorders and even murders. (Vol. VIII, p. 205).

The last reproach is no longer justified since the closing of saloons. So far as relates to superstitious devotion to saints, let us note that piety develops according to the character, imagination, traditions, culture and feelings of a people, and, therefore, the Italians have their special religious frame, as it were. The clergy cannot at once break with the centuries of such popular piety. The processions or parades that give the unfortunate impression alluded to by DeVille are common to almost all the Catholic nations of Europe. They have never been forbidden by the Church. They form part of the religious patrimony of the Italian nation. They awake the most delicate feelings in the hearts of the people, the recollections of their childhood, of their family, of their birthplaces, and one would be asking too much to call upon them to renounce these traditions. They do not feel the necessity of hiding their devotion to the Blessed Virgin and the saints. An Italian priest, who has been educated in the respect of the same traditions, cannot deprive his faithful of a right that both the Church and Time itself have confirmed. Add to this the fact that the societies which are the best support of the churches in many circumstances, would disappear if

they were forbidden to celebrate the feast of their own patron.

Of course, even the piety of Italians must follow the exigencies of their new fatherland, but the attempt to remold the religious consciousness of a national group is not to be achieved in a day or a year, and it would be wrong tactics for the clergy to neglect or disown what they have approved and fostered in Italy.

Their priests are also slowly habituating those of Italian descent in the United States to support their churches. As it may be seen from the many letters which appeared in *America* in 1914, the most painful evidence of indifference on the part of Catholics of Italian origin is their attitude towards the material support of their clergy. Instead of helping the Church they want to be helped by her. The complaint is general, and well-founded in many cases.

The disease of ungenerosity towards the Church is an importation from Italy where the conditions of the clergy are such as to allow them to live without being supported by their flocks. They receive their salaries from the public funds of the Department of Religion, which ministers confiscated Church property. In Italy the Catholic's generosity finds its outlet in church building, philanthropic and scientific institutions and support of the Catholic press. They have not had, like the Irish, the Poles, the Germans, and other nationalities, to defend their Faith against the aggression of Protestantism, at least until recent years. They have, in the course of time, forgotten the generosity of their ancestors that left considerable properties to monasteries and churches, and coming to America, they ignore the life, the exigencies, and the conditions of a missionary Church.

In my opinion, the lack of churches and of priests of Italian origin who know the peculiar psychology of Italian Catholicism, who understand their dialects, who can adapt

themselves to their mentality, of imbuing them with the spirit of the American organization of the Catholic Church, is accountable for the apparent unresponsiveness of those of Italian birth. Yet considerable progress has been made by the priests in their attempt to support the Church squarely on the contributions of the congregation. In New York there are almost sixty Italian churches which do not depend for their existence on the aid of other nationalities. This is largely the case elsewhere. If, occasionally, some Italian parishes cannot get along without help, and their priests have to solicit outside, the contributions given to them will not be lost. I am convinced that after another half century there will be no longer "Italian" churches in the United States. The children of immigrants will no longer talk Italian nor preserve remembrance of Italian life or traditions. They will be completely "Americanized." It is for the entire Catholic Church in America that the Italian-speaking clergy are working, and the churches and rectories they are building at great sacrifice will be one day occupied by priests not racially distinguishable from those of other parishes. It has been difficult to induce the Italians to become acquainted with the economic conditions of Catholicism in the United States, but now they are following the methods of the English-speaking parishes. If they are not generous with schools and other organizations, they, at least, have their special devotions which contribute to the support of their churches, and generally, when they meet a priest working for God and for the souls confided to his care he does not need to beg from the faithful of other racial origin.

Another characteristic of Catholics of Italian descent is the daily increase in the number and resources of mutual aid societies. Their success and development has been a natural consequence of the religious policy of the great society called the Sons of Italy *(Figli d'Italia)* which has 100,000 members. It cannot be said that the aims of this

vast association are directly opposed to those of the Catholic clergy or hostile to the Christian religion. The leaders of the *Figli d'Italia* have often declared that they respect the religious feelings of their adherents, and are far from fostering any sectarian movement. As a matter of fact, they profess a kind of neutrality, practically signifying total estrangement from the religious life of the Church. They take no part in the activity of the parishes. They do not follow the processions, or attend the great festivities. Practically, they ignore the influence, even the existence of the only great moral force affecting Italian immigration. Can we be astonished, therefore, if the clergy endeavor to enroll under the banners of the Church the courageous and professing Catholics who are not affected by the canker of human respect? From my own experience I can affirm that whenever a parish of Italian speech has succeeded in establishing a Catholic society, its religious life manifests an extraordinary and consoling vitality and will support the church in all its needs, financial and social.

It is also to be noted that most of the priests who look after the Italian immigrants become so attached to their own ministry as to make the United States their home till death. Like good soldiers, they die in the field they have cultivated throughout their lives. This is especially true of those priests that have built their churches. In recent years the Italian parishes are beginning to erect magnificent edifices. Artistic monuments of Italian piety are the churches of the Holy Rosary in Washington, Saint Peter in Pittsburgh, and many in New York City.

It has been said that "the pronounced tendency of many Italian priests to work for pecuniary interests have given the entire class of Italian priests the reputation of being lacking in zeal." *(Ecclesiastical Review*, 1908, XXXIX, p. 681). There are, of course, some individual exceptions that may give ground for this charge. Let us, however, not lose sight of the poverty sometimes prevailing

in parishes of Italian origin, and if it be true that immigrants are not able to support separate churches, how can their priests work for their own pecuniary interests? I have known Italian priests to live in the greatest poverty for years, without a housekeeper, sometimes in lodgings, cooking their own food, in order to build a church, without which the Italian missions can not be carried on. The labors and privations of these priests, and they are legion, must be taken into account before attacks are made upon them.

It is an exaggeration to declare that the diocesan priest from Italy is not the best qualified to work among the immigrants *(Ibid.* p. 681). Let us not forget that the organization of the Catholics of Italian parentage in this country is mostly the work of those diocesan priests who come here with a thorough acquaintance with the needs and aspirations of their faithful, who have learned English, and have little by little accustomed themselves and their flocks to the Catholic life of America. Four hundred Italian churches and thousands of societies, brotherhoods and clubs, testify to the zeal of those workers, who are saving the Catholicism of their brethren in North America, and preparing the new generation to take an active part in the organization of American Catholicism.

To unify their efforts, the clergy have inaugurated their Congresses where all the questions concerning the preservation of the Faith have been thoroughly discussed. The first Congress was held in New York in 1920, under the presidency of the Most Reverend John Bonzano, D. D., the Apostolic Delegate of the Holy See, and its discussions, published in a volume, are of great importance for the knowledge of the needs and aspirations of Italian Catholics. The priests are striving for the foundation of a Catholic paper to be the official organ of their missions. Discussion, too, has taken place as to the consecration of a bishop for the inspection of the Italian parishes in America, and the

foundation in Rome of an institution for the training of Italian priests desirous of devoting themselves to the service of Italian emigrants.

This survey of the Italian contribution to Catholicism in the United States makes us hopeful for the future. We have no fears, for the way has been opened; the army of defense has been organized, and the best elements in both the United States and Italy realize that the Catholic Faith is the foremost force of cohesion among both Italian immigrants and Italo-Americans. The Italian Government is better and better disposed towards the clergy, which, during the War, did so well for the common victory of Italian and American soldiers, and the relief of the sufferers. The best Italian papers, such as *Il Carroccio, Progresso Italo-Americano,* and *Corriere d America,* far from being hostile to the Church, emphasize her beauty, moral power, and truth; they publish the contributions and writings of Italian priests, and even enter into the lists with those Protestant papers that attack the Catholic Faith. The admirable organization of the Catholic Church in the United States has given to Italian immigrants a clearer consciousness of the eternal value of their Faith. Italy itself cannot help feeling grateful towards the Catholic clergy in this country for the awakening among Italians of a realization of the nobility of the Catholic idea.

Thirty years ago, a French writer, the Comte de Mun wrote:

> Amid a people which every day increases its number, strength and wealth, the Catholic Church is ceaselessly spreading herself. She does not overlook her failures, and constantly tries to correct her shortcomings. She fights all the vices, and takes advantage of all the virtues of the American nation. The Church of the United States does not know what is meant by weariness, discouragement, or fear. Therefore, I have confidence in her future.

Like him, we trust in the youthful energies of American Catholics for the solution of the religious problems of the

Italian immigrants. In September, 1917, the *Catholic Extension Magazine* said:

> The Italian problem is a problem, and it is our problem. We must either face it now, or take the consequences of our neglect later on. We must put up or shut up; but if we shut up, we shall be guilty before God of neglecting our opportunities.

Nothing could be truer than these words. The best way to solve it—and this I say as a Catholic priest, and not as an Italian priest—is effectively to assist the Italian clergy in their difficult missions, to multiply the Italian churches and the Italian priests, certain that when the process of Americanization has once been achieved, the sons and daughters of the Italian immigrants will add new strength and vigor to the Catholic clergy and laity of the United States.

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OUR LITHUANIAN CATHOLICS

Reverend A. U. Milukas

THERE are three-quarters of a million Lithuanians in this country. Of this number over one-third have affiliations with the Lithuanian-speaking Catholic congregations, 122 in number, and support thirty-two parochial schools of their own, attended by over 12,500 pupils. More than one-third of them are practising their Faith as members of English, German or Polish-speaking parishes, but there are about 200,000 who have ceased to be practical Catholics, twenty per cent. of this number becoming zealous supporters of various shades of Socialism.

There are thousands of towns and villages in the United States where one will find from a few to a score of Lithuanian families. In New England, and States of the East and Middle West, there are settlements of Lithuanians reaching to 1000 who have no parish of their own and who are members of other Catholic parishes. The degree of their interest and coöperation in the Catholic affairs of the community in which they live depends very much on local circumstances as well as the zeal, the charity and the wisdom of the local Catholic leaders.

The first impression made on the student of the Lithuanian Catholic immigration in the United States is that the Lithuanians were not too successful in the organization of their Catholic life. For instance, over a quarter of a million of Lithuanian Catholics of Pennsylvania were able to organize up to this time only forty parishes of their own, of which only seven have their parochial schools. But this ostensibly poor record will be explained when, on investigation, we discover that there are hundreds of towns and villages in the anthracite coal regions, in and around

iron factories and bituminous coal fields of Pennsylvania, with numerous settlements of Lithuanians who are exemplary members of English-speaking or other parishes. The only ties that these industrious and hard-working people have with the great body of Lithuanians in America is that they are members of Lithuanian beneficial alliances or societies and subscribe to the papers published in that language.

The Lithuanian immigration is of quite late origin. According to official statistics of the Bureau of Immigration, from 1899, when the Government of the United States took cognizance of the Lithuanian element by separate classification, until 1914, 252,594 Lithuanians landed in this country. Of these 255 were professionals and 13,185 skilled workers. Of the common laborers, 112,716 were illiterate and 11,362 were able to read but not able to write. A great many of them learned to read and write in the night schools of their parochial halls or their local club rooms. Of these 70,019 immigrants went to Pennsylvania, 47,339 to Illinois, 37,912 to New York, 36,049 to Massachusetts, 15,952 to Connecticut, 12,656 to New Jersey, and the remainder to other States. During those fifteen years only a little over 25,000 Lithuanians left this country. Up to 1899 Lithuanian immigrants were classed by the Bureau of Immigration as Russians or Poles; therefore one must, when writing about the Lithuanians in America, look for other sources of information.

That there was some Lithuanian immigration prior to 1899 we learn from the fact that the records published in that year show us about thirty Catholic Lithuanian parishes in various parts of the country, several hundred beneficial, business and political organizations and quite an influential press in that language.

In 1899, a Lithuanian Alliance of America began to publish a series of articles on the history of the Lithuanian settlements in the United States. These articles went into

the greatest detail, mentioning the names and dates of earliest immigrants, also of organizations, societies, etc. After the final corrections of possible errors they were collected and published in book form in 1899 under the title "Lietuviai Amerikoje" ("The Lithuanians in America"). This carefully compiled publication shows that Lithuanian immigration in 1899 exceeded the quarter million mark, the exact total of Catholic churches built by the Lithuanians up to that time being twenty-seven.

Another attempt to publish the statistics of Lithuanian immigration was made by V. K. Raczkauskas, whose work "Amerika" was published in 1915 by the "Jaunoji Lietuva," The Young Lithuanian, of Chicago. The author frankly confesses that he was unable to get sufficient data, even from such large settlements as Chicago, Boston and Brooklyn, and asks others to continue his attempts.

The Lithuanian historian, Simanas Daukantas, states that at the end of the seventeenth century (1688), a duke of Courland (present Latvia) sent out numerous groups of Lithuanian and Lettish colonists to the Island of Guadalupe. Later, the English disbanded these settlements in the eighteenth century and brought the colonists to New York.

Thaddeus Kosciusko, a Lithuanian patriot, who gained renown later as the defender of the United Lithuanian and Polish State, in 1777 came to America and fought bravely for American Independence. There were Lithuanian immigrants fighting on both sides in the Civil War.

Doctor W. Kruszka in his twelve volume "Polish History of America," singles out quite a few priests (unquestionably Lithuanians), for their zeal and charity in the field of organization of the Catholic life of the Polish immigrants in the seventies or nineties of the nineteenth century.

According to Doctor Kruszka, one of the first organizers of the largest Polish Catholic congregation in

America, the Saint Stanislaus Kostka of Chicago, was Father Joseph Juszkiewicz, who was pastor from November, 1869. This old priest (he was then sixty years old) left this parish in 1870 and went to Shamokin, Pennsylvania, where he laid the foundation for the organization of one of the first Polish Catholic parishes in that State.

Father V. Czyzewski, of the Holy Cross Convent of Notre Dame, Indiana, who came to this country from Miraslavas, Lithuania, in 1869, has been rector of Saint Hedwig's Polish Catholic Church in South Bend, Indiana, since 1877. This zealous priest did not confine his work to his parish or locality. A number of Polish parishes in his diocese and in Chicago owe their inception to his efforts. He laid the foundation of the first Lithuanian Church in Chicago, Saint George's in 1892. Many of his collaborators were Lithuanian priests, viz: Father Zubowicz, pastor of Saint Casimir's, in South Bend, since 1902; Father Urban Raszkiewicz, born in Szauliai in 1825, since 1881 a rector in Otis, Indiana, called "the Dean of the Polish clergy in America;" Father C. Stuczko, from the same place as Father Czyzewski, since 1893 successful pastor of Holy Trinity Polish Catholic parish in Chicago. In the State of Michigan, Father S. Ponganis, a priest of Grand Rapids Diocese, since 1885, successfully and zealously organized several parishes for Polish-speaking Catholics; and Father B. Moleikaitis is working among the Poles in the Albany Diocese.

The first Lithuanian immigrants settled in New York city and found employment there in the tailor shops or in the brick factories on the Hudson, but later the majority went to the coal regions of Pennsylvania and founded large colonies in the vicinity of Pottsville, Shenandoah, Wilkes Barre, and Scranton. Their chief occupation in this region was mining. A small number were engaged in business. Many found employment in the tailor shops of Baltimore and Boston.

The Lithuanian colony in New York was one of the first to have a charitable, educational and church organization (Saint Casimir's Society, organized on New Year's Day, 1875). Their spiritual affairs were administered by Fathers Czyzewski and Ruszkiewicz, of Indiana, Juszkiewicz, of Shamokin, Pennsylvania, and Kuncza, an ex-Marian, of Baltimore.

In 1884 the Lithuanians of New York and the vicinity, then numbering thousands, organized a church Society of the Holy Trinity. At the end of this year (1884) we find a Lithuanian priest, Father Varnagiris, acting as rector of the Lithuanian parish. The local paper, *Lietuviszkas Balsas*, edited by J. Szlupas in 1886, published the appeals of Father Varnagiris and his helpers to the Lithuanians of Baltimore, Waterbury, Philadelphia, Shenandoah, Nanticoke, Wilkes Barre, and other cities of Luzerne County, to give financial aid to the Holy Trinity parish, so "that there shall be at least one Lithuanian parish in all America." Father Varnagiris left New York in April, 1888. His friend, Father Juodiszius, after serving in the Scranton Diocese, came to New York, and made efforts to reorganize Holy Trinity parish, which, since 1888, was known as Saint George's parish of Brooklyn, the interested Lithuanian societies buying two lots on North Tenth Street for church purposes. The work of Father Juodiszius and of his followers not being done in strict obedience to the diocesan authorities, went to pieces after a few years. To the present Archbishop of Chicago, the Most Reverend George W. Mundelein, belongs the credit of organizing the Lithuanian Catholics of Greater New York. While Chancellor of the diocese, at the instance of that great friend of Lithuanians, the late Bishop McDonnell, of Brooklyn, in his spare time he devoted himself to directing the affairs of Our Lady Queen of Angels, a Lithuanian congregation since 1896. The routine work of the parish, of course, was done by the Lithuanian-speaking priest, but the actual molding

of the parochial affairs, so that this parish might be the model for all others, was in the hands of the zealous and energetic Monsignor Mundelein. A few years of this able management was beneficial not only to this Brooklyn parish, but also to those in the neighborhood of Newark, New Jersey, and the New York Diocese. At present 175,000 Lithuanians of the States of New Jersey, New York and Maryland have eighteen parishes and seven parochial schools, attended by 2000 pupils, the property being worth over a million and a quarter dollars. A classmate of Archbishop Mundelein, at Beatty, Pennsylvania, Father J. Zlotorzinsky, while rector of Saint Casimir's Church, Pittston, Pennsylvania, organized the first Lithuanian parochial school, in 1893. Unfortunately, the premature death of this zealous priest was a severe setback to this institution.

In 1879 the first Lithuanian newspaper, *Gazieta Lietuwiszka,* was published in New York by M. Tvarauskas, who, in 1874, was publishing periodically for his countrymen the English-Lithuanian dictionary in Shamokin, Pennsylvania. At the present time there are five Lithuanian newspapers in greater New York; a Communistic daily, *Laisve, Darbininku Tiesa,* a Catholic weekly, *Garsas,* a semi-weekly, *Vienybe,* and a weekly, *Tevyne.*

Doctor Kruszka informs us that Father A. Strupinski, a Lithuanian ex-Marian, organized the oldest Polish parish in Pennsylvania in 1873, and was pastor there for five years. The writer of these lines has spent about fifteen years of his life in the particular town, working as editor and priest among the Lithuanians and Polish Catholics, and on some occasions had good opportunity to investigate the history of local settlements of the "foreigners." The facts gathered show that Father A. Strupinski, in 1872, was appointed by the Archbishop of Philadelphia to take care of the Polish Catholics in Shenandoah and vincinity. Services were held in the parochial school of the German

Catholics. In 1874 he bought lots on North Jardin Street, for $700, and built the small frame church. A list of subscribers to a church building fund showed that there was only one Pole—Julian Czeski, who contributed five dollars, the rest were all Lithuanians, who did not deem it necessary to protest that their Church of Saint Casimir, patron saint of the Lithuanians and the Poles, was called a Polish Church, as long as their pastor was able to speak their language and attend to their spiritual affairs. Language and racial disputes and more or less acute quarrels occurred here and in other towns in Pennsylvania where Lithuanian and Polish Catholics had jointly organized their congregations and had built their churches. Only in Hazleton, Pennsylvania, did the Polish Catholics leave the Lithuanians in possession of their Church, of Saint Peter and Saint Paul, and organized one of their own in 1893. The Plymouth Lithuanians left in a body their "Polish" parish and established a purely Lithuanian Catholic parish in 1889, and in 1890 began to worship in the first unquestionably Lithuanian Roman Catholic Church in America. The Reverend A. Burba, a Lithuanian patriot and poet, was the first organizer and pastor of this church.

Unfortunately, the organizers of this and other older Lithuanian churches, in ignorance of the ecclesiastical and State laws with regard to the establishment of Catholic churches, repeated the mistakes of the short-lived Lithuanian parish in New York. They promulgated their own laws and regulations for the Lithuanian Catholic churches in America. Many of these "lawmakers" tried to amend their errors later, but not always without friction, which was a great setback to the Lithuanian Catholic life in Pennsylvania. The parishioners, being busy interpreting the by-laws promulgated by themselves with the help of lawyers and courts, lost sight of the axiom, that for the prosperity of their churches and their parochial schools, it was absolutely necessary to secure generous financial sup-

port and not to get into expensive litigation. After forty years of living in the prosperous communities of Pennsylvania, the Lithuanians, whose numbers at present reach 250,000, succeeded in building forty churches and seven parochial schools, with 2000 pupils. The value of their church property exceeds $2,500,000. Three Lithuanian Catholic papers are published in the State of Pennsylvania: a weekly, *Zvaigzde,* in Philadelphia, *Meile,* a monthly, in Dubois, and *Tevynes Balsas,* a semi-weekly in Wilkes Barre.

In Chicago, since the World Fair of 1892, the Lithuanian settlement increased very rapidly. Fathers Czyzewski, Kolesinsky and Krauzcunas were the pioneer organizers of Lithuanian Catholics in this city. At present the Chicago Lithuanians have the best organization of church, educational and charitable affairs. Eighty thousand Lithuanians of the Diocese of Chicago have built twelve beautiful churches and parochial schools, in which over 5500 children are taught by over 200 Lithuanian Sisters, members of the Order of Saint Casimir, or the Holy Family of Nazareth. These Sisters, outside of their novitiate, conduct a higher school, Saint Casimir's Academy for Young Ladies, with over a hundred pupils. The total Lithuanian population of Illinois, Wisconsin, Michigan, Ohio and other Western States, is computed at 215,000. So far they have organized forty-seven Catholic parishes, built as many churches, also seventeen parochial schools, which impart instruction to 7500 pupils. The total value of the church property of Catholic Lithuanians of the above mentioned States totals over $2,250,000.

The Marian Fathers have a large printing establishment, where they publish the Catholic daily, *Draugas,* at Chicago, a weekly, *Laivas,* and numerous other publications, such as books and pamphlets, for the dissemination of Catholic truth. These fathers are also in charge of the Saint Paul Society, approved by the Holy Father, for the propagation of good literature. Besides these in Chicago,

the following are published: *Vytis*, a bi-monthly paper for young Catholic people, *Moteru Dirva*, a monthly of the Lithuanian Ladies' Alliance, and a monthly, *Giedra*, a paper for young students.

In the New England States the Lithuanian parishes, with the exception of Waterbury, Worcester, New Britain, Boston and Brockton, are of later origin. Less than one-half of Lithuanian Catholics are members of Lithuanian-speaking parishes. To Waterbury, Connecticut, the oldest Lithuanian parish in New England, belongs the honor of possessing the parochial school with the largest enrollment —1033 pupils. This parish was organized in 1892. Its first pastor was Father Zebris, whose brutal murder by two Lithuanian anarchists in 1915, shocked all New England. He was transferred to New Britain in 1898, and since then the parish has been administered for over twenty years by a former Redemptorist, Father Peter Saurusaitis. To him the credit must be given for the thorough organization of Saint Joseph's parish and the building of its parochial school. There are seventeen Lithuanian parishes in the New England States, whose church property is worth over $1,000,000, the Lithuanian population of these States being over 150,000.

The Lithuanians of Boston, with the help of Lithuanian Catholics of other cities throughout the United States, have established an influential organization of Lithuanian Catholic workmen who publish a semi-weekly newspaper, *Darbininkas* (*The Workman*), as well as some good Catholic literature. In addition to this, there are other Lithuanian publications in Boston, a weekly, *Sandara*, and a semi-weekly, *Keleivis*.

To fully appreciate the efforts and sacrifices of the Lithuanians in America in the field of culture and civilization, we must know that up to 1905 for over twenty years these hard-working and simple people had to bear the great part of the titanic struggle that was going on between the

Russian Government and the inhabitants of Lithuania. Even casual readers of modern history are familiar with the means that the Government of the Czar employed in order to exterminate the few millions of Lithuanians in the western part of Russia. The Faith of these peaceful people was restricted. Their language was officially doomed. It was declared against the laws of the Empire to publish, to sell or to possess even a prayer-book printed in the Lithuanian language. Young men of Lithuania were conscripted into the army and sent to Caucasus, Siberia and Central Asia to fight for the aggrandizement of the Moscow Panslavists, while the great army of savage Cossacks or Asiatics was stationed in Lithuania with special orders not to permit Lithuanian publications from Germany or the United States to reach the Lithuanians. No wonder that they considered it the greatest calamity to have their sons seized for service in the Russian Army. Young men of the best families felt happy when able to avoid the service by escaping into Germany, England and later coming to America.

Coming here and being forced to work as common laborers and to live without the refinements of home life, many a son of prosperous Lithuanian landowners found life unbearably hard. They blamed the Czar's Government for their plight and their resentment fortified their patriotism. They were ready to support every effort directed against the Russian Government. The movement to flood the old country with the literature published in the United States, encouraging the home folks not to despair in their unequal struggle, became most popular. The American principles of liberty and equality, and the justice of a representative government of the people and for the people were described in most glowing terms in their correspondence. In Lithuania, it was considered a great achievement to smuggle something in from abroad that

defied the hated Czar and his police and tended to undermine his government.

Following the noble custom introduced by the great pillar of the Lithuanian nationalism, Bishop M. Valanczauskas, the Lithuanian priests in America singly, while visiting their parishioners and later by forming educational and cultural associations, freely distributed hundreds of thousands of copies of Lithuanian literature. Many of them gave all their savings to support such publications in this country. The example of the clergy was soon followed by the laity. Much could be told of the great generosity, even self-denial, of the Lithuanians in America, most willingly practised, in order that the principles of American civilization might be spread among their countrymen in this as well as in their old country.

In 1916, when asked to prepare a paper on "Why the Lithuanian Catholic Literature is Weak," I was able to mention the names of fifty per cent. of the Lithuanian priests in America who had spent hundreds and thousands of dollars of their own money, or that solicited from others, for the dissemination of the books propagating Lithuanian nationalism.

Thousands of the Lithuanian immigrants for many years worked, slaved and spent their last pennies in order that Lithuania might be known as a country of learned, able men, enlightened writers, and lovers of good literature.

The French and other encyclopedias, before the work of the American Lithuanians became known, were accustomed to describe the modern Lithuanian literature as "being in embryo." This they can not repeat now, when hundreds of the best books of English, American, German and French classics, translated into the Lithuanian language, are published by the united efforts of all-American Lithuanians.

The leaders of Lithuania, in 1903, published in the Lithuanian quarterly, *Dirva Zinynas*, and in thousands of

pamphlets under the title "The Voice of Lithuanians to their Fellow Countrymen of Nobility and Gentry," this about the work of the Lithuanians in America:

> The increase of national self-consciousness among the Lithuanian masses is strengthened by the continuous communications of emigrants in England and America with their relatives and friends left at home. Frequent correspondence with those abroad, the stories of the returning brothers about the freedom beyond the sea, about the Lithuanian meetings, lectures, also the reading of twenty years of the wise and patriotic Lithuanian press, unabridged by the Russian censor, —all this was the cause that the Lithuanians in the last twenty years made more progress in their education than they could have made in 100 years under different circumstances. Among the Lithuanian youth—especially in the land of freedom in America—there appear sporadic hotheads, who dream about resuscitating the Grand Duchy of Lithuania. . . . The majority of educated Lithuanians do not yield to this fascinating chimera and do not approve these dreams. Not contradicting that such things might happen, they yield to sound reason, showing that the political resurrection of Lithuanians should be called a fairy story.

"Lietuviu Dalss," ("Voice of Lithuanians"); "Dirva Zinynas," ("Lithuanian Quarterly"), Vol. VI., No. I; January, 1903, pp. 13-14, (Shenandoah).

What was doubted by the most enlightened in Lithuania several years ago turned out to be true in our days. American civilization achieved the greatest success in that far distant country on the shores of the Baltic Sea. It penetrated the masses of peaceful Lithuanian farmers. Out of submissive subjects of the Czar, it made them the most stubborn defenders of representative government, who withstood all the onslaughts of Germany and Russia—making their country the battleground in their death struggle—and finally, after peace was declared, also succeeded in asserting their independence against the astute politicians of the League of Nations.

American Lithuanians, who up to 1904, the time when Russia lifted the ban on their publications, spent hundreds of thousands of dollars for the publication of a great Lithuanian literature, and its costly distribution in Russia

by the secret channels, in later times spent millions so that the most oppressed people of the former Russian empire should live as an independent nation, such as they found America. So, having this in mind, also remembering the long years of the struggle of Catholic Lithuanians against the fictitious obligations urged on them by the pan-Polonists under the guise of religion, we must agree that their forty years in the United States bore great fruit to this country: at home expanding civilization, and abroad establishing this country's prestige.

Official statistics show that up to 1914, 255 Lithuanians engaged in the professions came as immigrants to this country. Now that number is enlarged more than ten-fold by the young Lithuanians grasping the opportunities of this land. There are over 350 Lithuanian Sisters of Saint Casimir, the Holy Family, Saint Francis, Saint Joseph, Saint Dominic, Holy Ghost, Notre Dame, etc., engaged in school and hospital work. There are over a hundred young Lithuanians teaching in public schools; a few hundred nurses, about 150 doctors and druggists; nearly a hundred lawyers; over 150 priests; a few hundred musicians, and thousands of educated young men and girls working in commercial branches.

I wish to call to the attention of any observer of Lithuanian life in America, that at graduation time in our public schools and many parochial schools the boys and girls of Lithuanian extraction come out with the highest honors. Once through the schools, they become patriotic citizens and enthusiastic apostles of everything that is noble in American civilization.

CATHOLICS OF POLISH DESCENT

*Reverend J. A. Godrycz, D. D., Ph.D., J. U. D.

THE number of persons of Polish descent living at present in the United States is about three millions, eight hundred thousand and fifty. More than one half of them were native born and the major part of the other half are naturalized citizens. The Polish immigration to this country began in 1662. New York General Records (Vol. 23, 26, 33, pp. 139-47) state, that at that time in New Jersey, on the Hackensack River, was settled a Zabriske family. This was a Polish Catholic family descending from one Albert Zborowski who came to New Jersey in 1653 or 1654. One of his descendants, Abraham Zabriskie, was Chancellor of New Jersey. This family was very early Americanized.

In 1770, a certain Jacob Sadowski and his sons were among the first white men who went from New York as far as Kentucky. The "American Pioneer," (Vol. I, p. 119; Vol. II, p. 325), mentions that Sandusky, Ohio, was named after Jacob Sadowski. According to Johns Hopkins "Studies," Vol. XIII, there were in Virginia Polish Catholic immigrants even before 1770.

Among the prominent champions of American Independence are the Polish patriots, Taddeusz Kosciuszko and Kazimierz, Count Pulaski, the brilliant cavalry officer, who was killed at Savannah. Kosciuszko, after the proclamation of American Independence, returned to Europe. After the Polish revolution in 1830, which was a failure, a number of revolutionists, persecuted by Russia, Germany and Austria, came to the United States. A number of these Polish immigrants entered the American Army, fighting

* Died Feb. 1, 1923.

the Seminole Indians in the South. Undoubtedly, there was great sympathy here for them at that time, because the Congress gave them thirty-six sections of land and surveyed two townships for them near Rock River, Illinois. As soon as the number of Polish immigrants increased they tried to organize beneficial societies and to establish parochial schools and churches. Several of the first Jesuit Fathers who came to the United States, after the restoration of the Society of Jesus, were Poles. The first Polish priest ordained in the United States was Father Gaspar Matoga, who came to America in 1848, and finished his studies in the Fordham, New York, Seminary.

Polish immigrants to the United States were mostly farmers, settling in places where the conditions for farming were good. Some others became laborers in factories in big cities, and a considerable number settled in the coal and iron mining regions. From the beginning however, they were well-represented in the scientific and educational field. Kosciuszko was one of the founders of the Military Academy at West Point. Henry Corvinus Kalusowski, who came over in 1834, during the Civil War organized the Thirty-first New York Regiment, and later held positions in the State Department in Washington, where he translated all the official Russian documents referring to the purchase of Alaska by the United States.

Adam Gurowski, in his "Diary of 1861-1865," gave a very profound description of the conditions of the Civil War period. Paul Sobolewski translated Polish poems into English. His English verses were very much appreciated. Leopold Julian Boeck, who was professor of higher mathematics in the Sorbonne University, founded in New York the Polytechnic Institute, the first of its kind in the United States. Later he occupied chairs in the Universities of Virginia and Pennsylvania. He was appointed American educational commissioner at the Universal Exposition in Vienna by President Grant, and served in the same capacity

at the Centennial Exposition in Philadelphia. He was a good Catholic.

The record of Poles in the Civil War was brilliant, though the number of soldiers of Polish descent were few in the various divisions of the Union Army. The most prominent of them was General Krzyzanowski, who served under Carl Schurz, who, in his memoirs, praises his services very highly. Other notable Poles in the Civil War were, Louis Zychlinski, Henry Kalusowski, Peter Kiolbassa, Joseph Smolinski and Edward Louis Zalinski. All of them were Catholics. Louis Zalinski was professor of military science at the Massachusetts Institute of Technology, and an authority on military subjects.

The more numerous Polish immigration to America begins in 1854. About this time, Father Leopold Moczygemba, a Franciscan, settled in Texas with a few hundred Poles from Upper Silesia. They brought from the Old Country not only tools and ploughs for agriculture, but even the bell and great cross from their village church to Panna Maria, Texas, where they built the first Polish church in America. Polish farmers settled and worked enthusiastically also at Polonia, Wisconsin, and Parisville, Michigan. Those who preferred to work in factories went to Milwaukee, Wisconsin. In 1870 there were twenty Polish settlements in the States of Texas, Michigan, Wisconsin, Illinois, Indiana, Missouri and Pennsylvania. Later on they came not by hundreds but by thousands, settling, besides the places mentioned, in Indiana, Missouri, Pennsylvania, Illinois, New York and Massachusetts. Ninety-five per cent. were Catholics and immediately they began establishing parochial schools and churches.

There are about 600 parochial schools with 850,000 children taught by the Bernardine Sisters of Saint Francis, Reading, Pennsylvania; Sisters of the Third Order of Saint Francis, Chicago; Polish Franciscan School Sisters, St. Louis, Missouri; Felician Sisters, O. S. F.; Sisters of the

Holy Family of Nazareth, Chicago; Polish Sisters of Saint Joseph, Stephens Point, Wisconsin; Sisters of the Resurrection, Chicago, and Sisters of Notre Dame. There are also a number of Polish speaking Sisters teaching in parochial schools belonging to mixed congregations. Besides these schools, the Poles have established the following institutions for higher education: Saints Cyril and Methodius Seminary, Orchard Lake, Michigan, founded by Reverend Joseph Dombrowski; Saint Bonaventure's College, Pulaski, Wisconsin; Saint John Cantius College, Erie, Pennsylvania; The Academy of the Holy Family of Nazareth, Chicago, (for girls); Saint Stanislaus College, Chicago; the College of the Polish Alliance, Cambridge Springs, Pennsylvania, and Don Bosco College, Ramsey, New Jersey. All these institutions have hundreds of students being trained amid American traditions and with a love for this country and fostering feelings of strong attachment to Catholicism and Polish traditions.

Besides these institutions, there was Saint John's College in Philadelphia, founded by the writer of these lines, which for about eight years, prepared students for different universities in the United States. The European war called so many of the students to the United States or to the Polish Army, that the college was discontinued, and the courses reduced to agricultural engineering and mechanical drawing. In Washington, District of Columbia, the Reverend J. Lehard, founder of the "Congregation of the Fathers of Divine Love," established another Saint John's college for students of Polish descent. It continued for about five or six years until at the death of Father Lehard, it was discontinued. In Schenectady, New York, the Reverend J. Bobolewski opened a Polish college of a like character, but after five years, on account of the lack of funds, it was closed.

In 1895, according to statistics, there were in the United States, about 3,000,000 Poles, and in 1916 about

4,000,000 of whom about 2,500,000 were in the great manufacturing centres of Buffalo, Pittsburg, Chicago, Detroit and, in general, in the States of Pennsylvania, Michigan, New York and Illinois. In the farming sections there were about 1,000,000 Americans of Polish descent settled in the States of Minnesota, Dakota, Wisconsin, Michigan, Illinois, New Jersey and Texas. At present, the 4,000,000 Poles in the United States are organized in 880 parishes. The most of them have parochial schools. There are about 1300 Polish priests. The major part of them were ordained in this country, where they also made their studies.

Those Poles who do mechanical work mostly prefer employment in foundries, in ship yards, etc., where they are docile and industrious toilers. Where Poles take up farming, their farms are generally models, because they love agriculture. During the last war, these farmers produced enormous quantities of food-stuffs for the United States. When America took part in the great war, the 4,000,000 Poles living here were ready to make any possible sacrifice, and bought over $35,000,000 worth of United States Bonds. In the United States Army 285,000 men of Polish blood enlisted. They fought with enthusiasm and a considerable number of them were wounded and killed. In the recruiting a large number, who were not taken on account of age, entered the Polish Army, which recruited here 28,000 soldiers. They were sent to France and joined the Polish army of General Haller. This army of 175,000 soldiers was organized in France and the United States gave them a considerable amount of food-stuffs, military material, officers, etc.

The Athletic Society or "Sokoli" (a Catholic Society) sent a memorial to President Wilson begging him to raise his voice at the proper time for the political independence of Poland. The memorial promised that those of Polish descent living in the United States, would fight to the last drop of their blood for this country. The President ac-

cepted the memorial presented by the delegates of the Sokoli, Doctor F. Fronczak (a colonel in the war); Mr. J. Werwinski, Doctor T. Starzinski (a major in the Polish Army during the war), Doctor Stanislaus Szczodrowski, Mr. S. Zalewski and the Reverend Doctor J. Godrycz. President Wilson promised to raise at the proper time the question of Poland's independence. This was the first memorial presented by the Poles to President Wilson in the matter of Polish independence. A few months after there was organized a Polish Committee of National Defense in America, whose purpose was to help the Allies to win the war. Although the Committee later divided into two groups, of which the major part assumed the name of "Wydzial Narodowy" and the smaller part kept the title of Polish Committee of National Defense, both of them, nevertheless, uniformly worked for the sake of Poland and the United States. The spiritual leader of that activity was Right Reverend Paul Rhode, Bishop of Green Bay, Wisconsin. The president of "Wydzial Narodowy" was Mr. J. Smulski, ex-State Treasurer of Illinois, but its soul, its moral guide and head, was Ignatius Paderewski, who made all possible efforts in the United States to organize all Poles in helping the Allies and the United States to win the war. At the end of hostilities he went to Poland and was, for one year, the premier of the Polish Cabinet. He represented Poland during the Conference of Peace at Versailles, and after that he came back to the United States.

The entire Polish-American activity during the war, both for the sake of Poland's liberty and for the sake of the United States, was developed under Catholic patronage. All patriotic meetings for the purpose of selling Liberty Bonds or organizing the Polish Army were organized in church halls and advertised from the pulpit in Polish Catholic churches. The Polish political organizations that worked were composed of ninety-five per cent. Catholics.

Polish soldiers serving in the United States Army were all Catholics and the Polish Army gathered here was eminently Catholic. One of the most enthusiastic workers for the sake of the United States and of Poland was that eminent citizen of Polish descent, the Honorable Robert Von Moschzisker, Chief Justice of the Supreme Court of Pennsylvania. He is not registered as a Catholic, but he, undoubtedly, is an eminent example of Christian activity, charity and Polish-American patriotism.

There always were a number of prominent Catholic Poles identified with the activity of American national life. Helena Modjeska, who, from the time of her American début in San Francisco in 1877 until her retirement thirty years later, was among the foremost artists on the American stage, was a Catholic. Henry Dmochowski, whose busts of Kosciuszko and Pulaski ornament the National Capitol; Kazimierz Chodzinski, the designer of the Kosciuszko Monument in Chicago and the Pulaski Monument in Washington; Ralph Modjeski, the son of Helena Modjeska, one of the foremost engineers in the United States; Felix Zborowski, composer and critic; J. Benda, American magazine illustrator; Joseph Hoffman, the great pianist; Wanda Karolewicz, singer; J. Kleczka and W. Kunc, members of Congress; and Professor A. Zwierchowski, technical authority and professor in Ann Harbor University (Michigan State University), are all Catholics.

Among the Poles in the United States there are numerous mutual aid societies, affiliated nearly always with one of the large national organizations that offer fraternal insurance. Such societies do a considerable amount of good among the Poles by developing them socially, religiously and economically as well. Very often they are parochial organizations, whose appearances at Divine services on national and religious festivals constitutes an open profession of the faith of the Polish masses. In the larger Polish communities there are associations of physicians, dentists,

druggists, journalists, merchants, military, dramatic and singing societies, etc. A good American patriotic spirit inspires each of these organizations; they observe all American festivals, and stand for righteousness in politics.

The most important Polish Catholic organizations are the following: The Polish Roman Catholic Union under the protection of the Sacred Heart of Jesus, organized in 1873. At present, it counts 145,000 members. This organization insures its members. The Polish National Alliance, founded at Philadelphia in 1880, with headquarters in Chicago, has about 180,000 members, ninety per cent. of whom are Catholics. Socialists are barred. All official religious services are conducted according to Catholic rites. Alliance of Singers; The Alliance of Polish Military Societies; The Alliance of Polish Sokoli, which is an athletic alliance (called also Polish Turners); The Association of Poles in America with headquarters in Milwaukee has about 20,000 members; "Machierz Polska," with headquarters in Chicago, is concerned with the social welfare of the young; the Polish Union with headquarters in Wilkes Barre, Pennsylvania, membership 18,000, and a Catholic Union in Winona, Minnesota, with membership of 5000.

Besides these, there are numerous other organizations of a more local character located in the various Polish parishes. All the members are absorbing American customs and traditions because they love America as a place to which they came, when persecuted by European oppressive governments, and found liberty and freedom, not only political but religious as well. Some of the Polish-American organizations have established offices in Poland, where many Poles living in that country are registered as members of these organizations.

The first Polish-American paper, the *Echo from Poland,* was issued in June, 1863, in New York. This publication was Catholic and propagated enthusiastic love for America, where, as it used to say, Polish immigrants, persecuted by

Russia, Germany and Austria, could find a safe haven. Another paper, the *White Eagle,* first appeared in 1870 at Washington, Missouri. This paper was still more devoted to the propagation of an enthusiastic love for the United States, and tried to instruct the Poles living here so as to make them ready to be wholly assimilated into the life of this country. The third paper was the *Pilgrim,* published in 1875, in Detroit. Then came *Gazeta Katolicka* (*Catholic Gazette*), and the *Dziennik Chichagoski,* which always was eminently Catholic and a thoroughly American journal. Other publications by beneficial societies, were the *Zgoda,* of the Polish National Alliance, and the *Narod Polski,* of the Polish Roman Catholic Union. At present there are about 113 monthlies, weeklies and dailies, published in the Polish language, of which eighty-five per cent. are Catholic, the rest neutral or anti-Catholic.

One of the most important socially vital questions in the United States is that of Americanization. There are discussions as to what is a good, real Americanization, and how it ought to be developed and led, in order to build up out of all the elements at present here and still coming from Europe a homogeneous people. The elements which represent here almost all nationalities and races possess a certain portion of custom and tradition carried from their respective countries. While being fused in the American melting pot, these will color more or less the entire mass with their national characteristics and psychologic tendencies. The duty of the leaders of the Americanization process will be to watch the melting so that it shall not implant into our social life any foreign evils or subversive tendencies. Catholic Poles certainly will be no obstacle to a general national crystallization of all the elements into one homogeneous people. The Polish element in the American melting pot will be a rich addition to the blood of American people because of the many virtues it possesses. Polish men and women present a type physio-

logically healthy and strong. Poles, as a rule, are not nervous people. They are calm and patient. They have delicate feelings; they love nature, animals, flowers, music, and, in general, everything which possesses natural or artificial beauty. Poles make faithful husbands and wives. Divorces among them seldom happen. They have large families; they do not believe in modern birth control. Poles have, as a rule, well developed faculties for the mathematical sciences, for natural studies and for music, as well as for fine arts and for different trades. Trained for many centuries in Catholicism, they are attached to that religion and fostered on Christian doctrine. Oppressed in Europe for over 125 years and deprived of political and religious liberty, they have suffered for their religious and patriotic ideals. They understand what it is to be deprived of liberty, and for this reason they praise American liberty above all. In the upbuilding of the great American Republic, the Polish Catholics will add to its progress and greatness.

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THE SOUTHERN SLAVS

E. AND A. CHRISTITCH

I.

THE name Southern Slavs or Jugoslavs (jug or yugo means south) applies to the Serbs, Croats and Slovenes, three branches of one people, indigenous to southeastern Europe. The Southern Slavs have steadily, if unostentatiously, infiltrated themselves into the life of the United States, contributing their quota of hard work, culture and religion to the common weal. Among the foreign elements, none make better citizens, none realize more intensely the advantages of being citizens of that land which disproves the axiom of Gibbon: "History is a record of the crimes and follies of mankind."

The Southern Slavs had borne the brunt of feudalism, suffered under the antique and tyrannical laws which characterized until recently the monarchies of Europe. In their case the yoke was accentuated by alien domination, either of Turkey, Austria, Hungary or Italy. Hence, it is easy to understand with what enthusiasm they seek to further the prosperity and progress of the new country where they have settled. They came at first timidly, regretting the homesteads which they had been forced to leave, almost doubting the reality of democratic liberty and fair opportunity offered by "God's own country." As emigrants, they cherished the dream of returning to redeem their native huts and enjoy a less arduous existence on the soil which their ancestors had tilled during centuries of hardship and privation. But the Southern Slavs, like so many others, soon abandoned the idea of relinquishing the status of free men which they had acquired, by departing from a land where they had found so many blessings.

Thus, the mass elected, and still elect, to remain denizens of America, merging their national identity into that of a modern, progressive and enlightened people.

Roughly speaking, there are to-day about three-quarters of a million Southern Slavs in America, who have settled in practically every State in the Union, and they have left their impress on its life to a notable degree considering their numbers. Some half a million are Catholics, the rest being Orthodox, with a small sprinkling of Protestants. With regard to occupation they are miners, builders, farmers (these last-named have been particularly successful in Minnesota), artisans, fishermen, sailors and shopkeepers.

They are to be found, also, in the professions, notably law and medicine, while some eminent workers, such as Pupin and Tesla, have shed lustre on America's record in the field of scientific research. It is, however, in the domain of religion that the Southern Slavs have exercised the most stimulating influence. The Catholic Church in America owes more to them than is generally known. Being a subject race at the time of their greatest activity, credit for their evangelical work was commonly ascribed to the people of one of the great Powers that held the Southern Slavs in bondage. They are less fortunate than the Irish, whose splendid contribution to the Catholic life of America is universally recognized. England certainly could never put in a claim to the achievements of Irish missionaries; but the shining apostolic work of Southern Slavs has been credited to Austria since it was carried on by subjects of her empire. The roll of honor of that country itself, in missionary effort is, however, too considerable to need the addition of Slav names such as Rataj, Konshak, Kundek, Baraga, Hoeffern, Mrak, Vertin, Stibil, Buh, Plut and other Croats and Slovenes erroneously enumerated in the list of "Austrians" who have spread the Faith in America.

It was not necessity, but zeal for the Gospel, that first drew Southern Slavs to the New World. Even long before the War of Independence, as far back as 1680, a Jesuit, Croatian by birth, found his way to New Mexico, where he labored among the Indians. He was followed by many compatriots who rendered service alike to science and religion. The first map published of California is due to Father Ferdinand Konshak, otherwise "Gonzales." Several towns in Indiana owe their foundation to Father Joseph Kundek, one of many indefatigable Southern Slav travellers and pioneers. Material aid did not fail them from the homeland, where frequent collections were made in the churches for the support of missionary enterprise.

A very notable figure is Bishop Frederick Baraga, a member of a noble Slovene family, who left his father's castle at Dobernicei in order to work as a priest among the Indians of North America. He was a man of remarkable industry and energy and was passionately devoted to the spiritual, material and intellectual needs of his flock. He undertook and carried out successfully the difficult task of composing a grammar and dictionary of the language of the Chippewa tribe. Nor did he forget his own people, for he compiled prayer-books and other works of piety in his native tongue and sent them to Slovenia to be published. He had, however, vowed himself to the Indian mission and his zeal is well evidenced by the fact that in one year alone he baptized 266 of the natives.

Inspired by his enthusiasm for the welfare of the Red Race his widowed sister, Countess Antonia de Hoeffern, joined him, to work among the women. She undertook this perilous journey and was a pioneer of those great-hearted Slovene nuns whose communities, established in every Slovene settlement of the United States, are a god-send to the population. When her health broke down under the rigors of the northwestern climate she went to Philadelphia and in 1840 opened a high-grade school for

girls. Brother and sister were earnest advocates of education for both sexes and for every class, and when in 1853 Father Baraga became the first Bishop of Marquette he was able to further still more this work which he had so much at heart. The saintly prelate died in 1868, leaving a name of which Southern Slavs may well be proud and which is commemorated by the State of Michigan in Baraga County.

His Slovene successors in this see were no less edifying and ripe in initiative. The example of such men, who left home and friends for the sake of God in order to take His message to pagan strangers, learning their language and accommodating themselves to conditions bristling with difficulties, could not fail to hearten other pastors, subsequently called to minister to their own people settled in America. Hence, the flourishing Catholic colonies of Southern Slavs scattered throughout the republic. Their model organizations, the vitality of their religious life, the high standard of their morality, may be directly traced to their clergy and to the religious of both sexes. This applies more particularly to the Slovenes, who, little interested in the politics of the old country and, with their practical bent, occupied with the actual and the concrete, are devoting themselves to the betterment of circumstances in their immediate vicinity.

Thus they have accomplished marvelous things for the Church and for popular instruction. The latter work is not confined to the erection of excellent schools, which crop up wherever Slovenes congregate and are ably served by Slovene nuns, but also includes an excellent Catholic press. There are Slovene dailies, bi-weeklies and other periodicals comparing favorably with English publications. The non-Catholic press of the Slovenes is, as a rule, neither anti-Catholic nor anti-religious. It does not betray the bias and bitterness of the undenominational press of the Croats, still less the rabid, anti-clerical bigotry of a certain section of the Czech press. With regard to the regrettable

"National Church Movement" in Czechoslovakia, it is well to note here that all attempts to start a similar organization among the Serbs, Croats and Slovenes have met with condign failure.

Although we are not concerned in this article with the Central Slavs (the Czechs and Slovaks), it is no digression, when treating of the Southern Slavs in America, to set down here the fraternal relations between these two branches of the great Slavonic race. Affinity of language, custom and tradition, a similar historical past, a natural sense of kinship, account for the excellent understanding between the Slavs from central and those from southern Europe. There is a frequent interchange of pulpits, and in many cases we find a Czech priest in charge of a Southern Slav parish. The admirable Czech priesthood is closely interwoven with all Slav life, and it is deplorable that the magnificent work of the main body of Catholic Czechs, both at home and in the United States, is so often overlooked while attention is riveted on the sensations provided by a group of Czech apostates.

The Slovene Catholic press, partly edited by clergy, notably the Franciscans, of Chicago, and partly by laymen, has a very large circulation. The percentage of illiterates is nominal, for the Slovene, however humble, has a thirst for knowledge. He reads assiduously whatever instruction is provided for him: articles on geography and travel, natural history, applied science and especially religion, as well as news of current events in America.

If the Croat body, in spite of numerical superiority, is a less important factor in the Catholic life of America, one reason may be found in the circumstances to which Croats were subjected in the homeland. Whereas, the Slovenes, voluntarily or involuntarily, absorbed German qualities and methods by direct contact with Austria—there is no need to emphasize the conscientiousness, integrity and thoroughness of German Catholic culture—the Croats, harnessed to

Hungary, had less favorable opportunities. However fervent, diligent and self-sacrificing the Croat Catholic clergy of the United States may be, they do not seem to have the Slovene knack of organization. Thus, they have not succeeded in establishing a vigorous Catholic press for their flocks, who take their news from so-called "neutral" sheets, which frequently offend both religion and decency. There is no great output of Croat Catholic literature, but, happily, this is in the way of being remedied.

On the other hand, the Croats display shining zeal in the erection of fitting temples of worship. The number, size and beauty of their churches place them in the front ranks of the communities who thus benefit the United States. In Kansas a devoted pastor has founded and completed within a short time a parish church which is a unique gem of Slavonic architecture. For the adornment of the interior the services were secured of a famous Croat artist, Ivekovitch, whose frescoes are a source of joy to art connoisseurs and of special pride to the Slavonic visitors who come from far and near to behold them. The solicitude even of the poorest Southern Slav congregations in the United States for the beauty of the House of God is discernible in their churches, however humble in exterior and modest in dimension.

One cannot say enough of their excellent choral services. Naturally gifted in music, they have in practically every parish a choral society which would delight any choir-master, so keenly enthusiastic are its members. From an early age children are trained, usually by nuns, to develop their artistic talent and produce the harmony for which the Slav soul yearns. The national strains are heard at their best in the churches, for, although classical music and folk-songs are never absent from the programmes of public concerts, the prevailing "jazz" tendency has here, too, left its mark. Much attention also is devoted to their dances. Dancing as well as singing is fostered in the

schools. The graceful dignified *pless* has not been abandoned. National songs and dances are the chief, if not the sole, link between the young generation and the European home of its ancestors.

American-born Southern Slavs identify themselves heartily with the life of the United States. The parents, while assimilating the principles and ideals of their adopted country, preserve a tender sentiment for the old land, but the offspring declare themselves one hundred per cent American, and even maintain that the very racial capacities and virtues which distinguish them are a product of American soil! That Southern Slavs, whether American-born or not, make good citizens, was amply proved on the occasion of the World War, when they eagerly took advantage of the opportunity to enlist for service under the Stars and Stripes. Their martial record in that conflict showed these law-abiding sons of the republic to be worthy descendants of that gallant race which for five centuries had defended Christendom against the hordes of Mohammed.

II.

Accurate statistics of the Southern Slav population in America are not yet available, although the Jugoslav (Southern Slav) Section of the Foreign Language Information Service is doing admirable work along this line. Its approximate list of numbers and distribution is the best we have; but we must here remark that the total figure of 635,000 given is probably much less than the actual number. Through inertia or neglect, many Southern Slavs have hitherto allowed themselves to be classified as Austrians, Hungarians or Italians. Now that they can look back to their land of origin as a free, homogeneous, independent State, they begin to assert more definitely their claim to a distinct nationality and to register as Southern Slavs, not as citizens of the alien Powers to which they were beholden for their emigration passports. Thus, we

may soon hope for the disappearance of the anomaly, still existing in California, where natives of Dalmatia and Istria, speaking their own Slav tongue, are called "Austrians"!

With regard to concentration of numbers, Pennsylvania with 145,000, Illinois with 110,000 and Ohio with 70,000, head the list. Minnesota counts 35,000; Michigan 27,000; Wisconsin 22,000; New York 19,000; California, Colorado and Indiana 16,000 each. Washington and Montana have 14,000 each; Kansas 12,000; Missouri 11,000; West Virginia 9000; Iowa 7200; Wyoming 6500; Oregon 5600; Utah 3800; Arizona 3500; New Mexico 3400; Nebraska 3100; New Jersey 2900; Idaho and Texas 2200 each; South Dakota 2050; Louisiana 2000; Connecticut 1800; Alaska and Nevada 1500 each; Maryland 600; Massachusetts, Mississippi, Alabama, Arkansas and Kentucky 500 each; North Dakota 450; Oklahoma and Tennessee 300 each; Virginia, Florida and Maine 100 each; Georgia, South Carolina, New Hampshire and Vermont 50 each; Delaware, District of Columbia, North Carolina and Rhode Island 25 each. In the matter of town citizenship, Pittsburgh comes first, with Chicago a good second. Pittsburgh contains the most compact Serb-Croat colony; whereas, Cleveland has the biggest grouping of Slovenes.

In all the mining and smelting districts the patient, indefatigable Southern Slav toiler is to be found. One-half of the laborers in the Minnesota iron mines are Southern Slavs. Three-fourths of the immigrants are dependent on zinc, coal and copper works. Their aptitude in handling lumber is responsible for America's large trade with the wine-growing districts of France. which they supply with hand-made claret-staves. In Slovenia, where there are thriving vineyards, the construction of wine barrels is a common handicraft.

All Southern Slavs are animal lovers and experts in cattle rearing. They readily adopt American up-to-date

methods of stabling and herding. The possessor of a ranch will tell you that he would not exchange his lot for that of the richest squire in Europe. Magnificent orchards in California testify to their skill as fruit-growers, and their fine Watsonville apples are known throughout the States. Again in California, we find the flourishing fisheries of San Pedro almost entirely in the hands of Southern Slavs. The chance visitor here cannot fail to be struck with the frugal, intellectual life of this sterling folk, whose means are spent, not in luxurious living, but in cultivation of the mind. Thus, an ordinary fisherman who has attained to the height of prosperity will not change his simple mode of life so far as food and clothes are concerned, but he will provide the best masters in every branch of education for his children, grudging no expense when it is a question of a library, a good picture or a musical instrument. He gives lavishly to the charities and patriotic institutions of his adopted fatherland, and hither he invites, moreover, his relatives and friends of the old land, defraying the expenses of their journey and then lending a helping hand till they are established and thriving like himself.

The Southern Slavs of Dalmatia have often been called the best sailors in the world, and on the Pacific Coast we find them living up to their reputation. As craftsmen and builders, but above all, as mechanics, the Slovenes are particularly renowned, while their women, experts in straw-weaving, are largely engaged in the production of plaited hats. All three branches of the race are successful as restaurant keepers and pastry cooks. Ample provision is made by the Southern Slavs for their needy brethren through a score or so of benevolent associations with wide ramifications.

Up to the present they have built ninety churches, of which sixty-seven are Catholic; two of these being Uniat, that is, Greek-Catholic. The Uniats celebrate according to

the Oriental Rite but are in communion with Rome. The other churches are Greek-Orthodox.

Besides this fine contribution to the cultural life of the country, we find eminent sons of the race as professors, pedagogues and scientists at various universities. The Reverend F. Jaeger, of Minnesota University, is the leading authority in apiculture. The Seminary of Saint Thomas in the City of St. Paul is staffed by Slovene theologians, who went there as students at the initiative of Archbishop Ireland.

From the foregoing, we see that the Southern Slavs participate fully in all pursuits and activities of American life. If they have found compensation and reward for genuine hard work, the generous republic which received them is by no means a loser. In return for hospitality they bring stability of family life, reverence for authority, delicate artistic perception, practical treatment of industrial problems, insight to mechanical enterprise, wholehearted coöperation in America's onward march to increased happiness and prosperity. The main characteristic of Slav mentality is a keen realization of the supernatural, which makes them firm upholders of Christian tradition and morality. Thus, their highly-developed spiritual sense is a precious leaven in music and painting. They give to liturgical chants a more solemn intonation; to sculpture and painting graver and more majestic figures; to social life the wholesome restraint of a more dignified formula and stricter etiquette; a warm appreciation and affection for every line of the Constitution which spells liberty, democracy and justice. In order to better realize the full meaning of Southern Slav solidarity with American ideals, it is well to glance at the antecedents and recent history in Europe of this promising young race.

III.

In Europe the Southern Slavs inhabit a territory stretching north to south from the River Mur (tributary

of the Drave) to the Ægean Sea and east to west from the River Struma and upward to the Adriatic Sea. The population which as a result of the World War is now united into one State as the Kingdom of the Serbs, Croats and Slovenes, numbers over 14,000,000. This union was effected only after protracted, sanguinary struggles in which the Serbs played the principal part, first throwing off the Turkish yoke and then coming to the rescue of their western kinsmen. These, always dissatisfied with their subordinate position in the dual monarchy of the Hapsburgs, had wrested by continuous agitation and several insurrections a lame form of autonomy from the governments of Vienna and Budapest. The many disabilities under which they labored were a fruitful source of emigration.

Hence, the Southern Slavs of America, whether Croats, Serbs or Slovenes, hail from the oppressed provinces of the late Austro-Hungarian Empire, and not from the independent little Kingdom of Serbia, where there was a living for every inhabitant after the expulsion of the Turks. Indeed, the ratio of emigrants from the Kingdom of Serbia proper may be gauged from the fact that a solitary traveller who had returned from a long sojourn in America and held under the Serbian Government many official posts was known through the length and breadth of Serbia as "the American"!

The new State often called Yugoslavia comprises the former Kingdoms of Serbia and Montenegro and the recently liberated Slav provinces of Croatia, Siriem, Slovenia, Bosnia, Herzegovina and Dalmatia. The race has come together after artificial separation which never actually destroyed the national unity proceeding from contiguity and identity of language, traditions and patriotic aspirations. The Southern Slavs coming from the Northeast settled in the Balkan Peninsula in the sixth century and were converted to Christianity in the ninth by Saints

Cyril and Methodius. They built up a mighty and prosperous empire, which was, however, destroyed by the Turks in 1389 at the Battle of Kossovo, where the flower of their army perished in defence of that Cross which the two holy apostles had taught them to love and revere. It is significant that this material defeat on such a momentous occasion is commemorated as a moral triumph. The cycle of Kossovo ballads, pronounced by Goethe and Meredith to be, after the Iliad, the finest in the world, were sung in every homestead, forming a link between the scattered and down-trodden survivors. There is nothing more sublime in history than the march of the Serbian Tsar Lazarus and his army to a death accepted beforehand for the cause of Christ. On the fateful morning of the engagement they all received the Sacrament before going out to meet the Ottoman host, a host reported by their scouts so dense, so widespread, that "for full fifteen days we went around them and found no limit, nor end of numbers."

"Horse pressed on horse, hero on hero,
Lances a forest, banners as clouds,
Tents whitening the earth like snow.
Should a storm shower rain from Heaven
Not a drop could reach the earth;
All would fall on steeds and warriors."

Nevertheless, the Turks were afraid of their valiant opponents, and at the eleventh hour proposed negotiations, which were rejected by the Southern Slav leaders.

At this time the great Eastern Schism had not penetrated to the people who felt themselves united in defence of a common Christian Faith. Among the many chiefs whose individual character and exploits are lovingly portrayed in the national dirge, we must distinguish the nine brothers Jugovich, of whom the youngest, the boy Boshko, hid his own beauty in the flowing folds of the great Cross banner. "Golden tassels strike on Boshko's shoulder as he rides on his chestnut charger to the fray." All were slain; but the spirit lived on and kept alive the religious and national

ideal. During the five centuries that followed Kossovo the Slavs formed the invincible barrier which kept the Turks from a further advance westward.

As groups gradually extricated themselves from Moslem rule they were incorporated in the dominions of Austria or Hungary, neither of which had an interest in recognizing their separate national claims. The Montenegrin Serbs maintained a complete independence on the impregnable rocky heights to which they withdrew after the Turkish invasion. But the Serbs in the region of the Danube endured slow martyrdom under Turkey until the beginning of the last century. At the same time when a final and desperate rebellion won them a measure of freedom, an agitation arose among the Croats for an independent State, called Illyria, under the aegis of the great Napoleon. With his fall Illyria also collapsed, but Serbia maintained her success and became the nucleus of that future independent Yugoslavia which now unites all Southern Slavs, rescued from Turkey, Austria and Hungary alike. Austria viewed with misgiving the development of this small but virile Slav Power, more especially after it had driven forth the Turk from the last inch of territory inhabited by Serbs. This was accomplished by the Balkan war of 1912, which aroused great enthusiasm among Serbia's kindred; and the famous Austrian ultimatum in 1914 which inaugurated the World War, was hurled at exhausted Serbia not only as a threat to her own existence, but to crush the national hopes of Austria's Southern Slav subjects. The gallant stand made by Serbia need not be recounted here, nor her loyalty to her allies, when thrice she rejected the favorable terms of peace offered by the invaders. As soon as the Armistice was signed and the Hapsburg Empire dissolved, the Croats and Slovenes hastened to join the Serbs, forming the triune kingdom as it exists to-day.

From the earliest times kinship has been fostered

among the Southern Slavs. The *Zadruga* is an institution whereby parents and their married sons form a community living in harmony together, sharing work, responsibility and revenue according to a traditional code. Each *Zadruga* has a patron saint whose feast commemorates the adoption of the Christian Faith. This is called the Slava Day, which is inaugurated by a religious ceremony, followed by lavish hospitality to guests from far and near.

The Croats and Slovenes are Catholics, whereas the Serbs belong to the Eastern Orthodox Church. In Bosnia and Herzegovina there are some Mohammedans, but tolerance of every creed is guaranteed by the Constitution.

The Southern Slavs have a very promising modern literature. Some of the masterpieces have already been translated into other European languages. As early as the fifteenth century the Southern Slavs possessed their own printing press. Their monasteries, both Catholic and Orthodox, have been seats of learning as well as national rallying centres. But it is in art that they have achieved international distinction, with the works of such men of genius as the sculptor Meshtrovitch, the painters Yovanovitch, Murat, Preditch and Todorovitch.

A people that made such great sacrifices for Faith and freedom, a people so richly endowed with spiritual and intellectual attributes, that has shown such endurance in time of trial and such constancy in religious belief, cannot fail to radiate these qualities wherever they make their home.

A deep sense of what patriotism really entails makes the American of Southern Slav descent a staunch upholder of the principles of true Americanism. Devotion to the soil upon which he was born is in his very veins, and at his mother's knee he learns to lisp with love the glorious name of America.

THE SPANISH RACIAL CONTRIBUTION

THOMAS WALSH, PH. D., LITT. D.

IT is largely due to the indifference of Spanish scholars to the general popular opinion of the world that they seem to have so studiously refrained from a proper claim for recognition of the great advance of their pioneer explorers in the regions of North America now largely in the territories of the United States. Only in recent years in the face of the Prescotts, Parkmans and Bancrofts, have they begun to point out the lines followed by their *conquistadores* and explorers and settlers all along our Western coast as far north as Labrador, up the Pacific in the Franciscan colonies and through the centre of our continent to the regions of the Great Lakes and the upper reaches of the Mississippi. The reading of such exploits strikes a sort of fear in the heart of one who has followed some of these trails, realizing some of their hardships and the half-divine and indomitable souls that urged these messengers of the Cross upon their journeys. The lordly lands rise up before the travellers of to-day, the rushing rivers cover their thousand of leagues to the sea, but where are the sacred names by which they were first greeted, by which they were indicated in the first charts? War, the ceaseless enemy of the peace and sacredness of life, has washed out all too many of these glorious old memories, blackened the last ashes of their settlements, the earliest shrines of liberties now triumphant over our world, and left their fallen forts and shrines to the haunts of the beast and the serpent, or the conquering hands of ruder races and undeveloped creeds. Spaniard and Frenchman and Englishman, have found here the prize of warfare and here disputed their

claims. The warlike prowess of Spain was already in decline; the French were to know a short period of glory and gradually to retire into the North before the colonial forces of the English settlements; but the fame of the Spanish explorers lives after them, so that even the merits of Champlain, La Salle and the other French leaders of seventeenth century adventure pale before them.

"The Spaniard undertook the magnificent, if impossible, task of lifting a whole race, numbering millions, into the sphere of European thought, life and religion," declares Edward Gaylord Bourne in his "Spain in America" (1901). His scheme was the civilization, not the destruction, of the indigenous peoples of the New World and to detract from the majesty of his plan there can be alleged against his administration only weakness and indecision and resultant tyrannies and cruelties never contemplated in his system. Velasco, in 1574, in his "Description of the Indies," shows us that the Spaniard was not content to explore, describe and name the entire Northern continent, but he also enumerates some two hundred Spanish cities and towns with mining settlements; these contained about one hundred and sixty thousand Spaniards, forty thousand Negroes and five millions Indians. What became of these people? We only know that many of them did not perish of the inclement climate and the hardships of the wilderness; that but few remained to face the intolerance and persecution of the English settlers. Far to the south lay a land of splendor and fertility, in Mexico, Central America, the Antilles and Peru, where they could find their own people and gentle skies and the opportunities for wealth and leisure such as they desired. The accounts of the chroniclers make us familiar with such migrations from the Northern settlements to Cuba and Santo Domingo from the Atlantic coast, and down towards Mexico on the Pacific slopes. The story of these early foundations is ably treated in W. Lowery's "Spanish Settlements in North America"

(1901). The account of the Florida and Louisiana settlements is well-known to the general reader. In the story of the foundations of Sonora and Southwestern Arizona we learn of the great pioneer, Father Eusebio Kino, born in the Austrian Tyrol in 1644, whose labors may be compared with the famous missions of Fray Junípero Serra and his companions on the California Coast. We may safely leave these pioneers in the hands of the regional historians of Southern California, Arizona, Texas and New Mexico. Already the specialists of the Southwestern universities have unearthed material of surprising value, showing the progress and foundations of the Spaniards one hundred years before the English established their first colony at Jamestown, Virginia, proving that the peculiar character of life in the Southwest is the direct creation of Spaniard and Mexican, that he still lives in the spirit, customs and language of his successors. "In Florida," says Dr. Frank W. Blackmar ("Spanish Institutions of the Southwest," Baltimore, 1891) "a few buildings with the traces of Spanish architecture, a few Spanish names of places and a small Spanish population recruited by reason of the contact with Cuba and the surrounding Spanish-speaking countries are all that is left of the Spanish domination of Florida for a period of over three centuries." In Louisiana we find that Spanish laws are on the statute books, that the Spanish system of administration has had its influence upon the present system of government, and that Spanish blood flows in the veins of many of the inhabitants. In Texas, a few laws, mostly obsolete, are printed on the statute-books; a few towns retain traits of the old Spanish life, the ruins of the missions and buildings of the early *padres,* a few half-civilized Indians as the result of their teaching and the use of the language on the frontier, are the chief characteristics of this former Mexican province. A few families of noble blood still trace their lineage to the early Spanish colonists. In New Mexico some of the

towns have yet the appearance that they wore a century ago while under the Spanish rule. The work of the missionaries is clearly visible not only in the predominance of the religion which they taught but in the effects upon the Indians whom they instructed. There are evidences of the old Spanish grants and laws of settlement as well as traces of municipal life, both in the Spanish population and their early subjects, the Indians. Another marked feature is the Spanish names of towns and rivers, and the words that have been Anglicized as well as the continued use of the Spanish language. In Arizona there are only two remnants of churches; one a ruin and the other a grand example of the early achievements of the Fathers. Many of the modern towns have a Spanish population of a late immigration; and one may hear the soft fluent language spoken to a considerable extent.

It is in California that we must look for the most important developments of Spanish and Mexican colonization; this is ground that has been ably covered by our historians old and new; the coming of the Jesuits, their substitution by the Franciscans and the great progress made in the civilizing of the Indians and founding of good economic institutions must all be treated under other headings dealing with local history and missionary efforts. We shall thus avoid the grimy subject of the persecution of the *padres* and their Indian waifs by the pioneers who so rudely broke in upon the older establishments and so ruthlessly plundered these founders to usurp their places and establish the institutions that now prevail. We may turn our eyes toward happier days chronicled in the pages of Bret Harte, Helen H. Jackson, Charles Warren Stoddard and Gertrude Atherton, in which the Spanish civilization lying prone beneath the rude feet of the pioneer gold-digger still could show its elegance and cultivating power, could subtly transform the Northern and Western barbarian into gentler ways of life and thought and, in the

newer generations, produce one of the most charming as well as effective types of character in the New World.

The rigor of the Spanish national character, the commanding qualities of the old leaders, seemed to have gone into eclipse; in the face of the new English forms of progress they appeared to have nothing to contribute but the graces and primitive elegances of life; they brought gifts and laid them at the feet of their harsh invaders, as Montezuma and the Inca princes had come in times past to render themselves to the mercies of the Spaniard. They could not resist the more vigorous races from the North; they could only divert, placate, refine and cultivate them as their ancestors had done with the Gothic conquerors of ancient Spain. With their arts of life, with their adaptations to climate and pastoral conditions, they could lead them into harmony and a peace enduring long enough to the end of their segregated existence. They taught them how to build homes more comfortable than any they had known before, with sweeping apartments, drowsy *patio*-courts and ample verandas; they adapted the Indian arts of pottery and weaving and showed their usefulness and decorative value; their *adobes* formed the basis of practically all construction in Southern building; their churches, the adaptation of early Spanish models, pointed the way of their architects in the creation of new types of beauty which may be considered, in fact, the only truly American type that has yet been evolved; to the tables of the Southwest they contributed their *ollas* and *tamales* and *pimientas* whose scarlet rosaries dangle in the sun throughout hundreds of miles against the sunlit walls of farmhouse and hovel; in the shape of the saddle and stirrup there is still the pressure of *caballero* and *ranchero;* the bridle and bit of the *bronco,* the breeches of the cowboy and his great, spreading hat, graphically recall the days when Spain was master here. There are at the barred windows faces surmounted with high combs and *mantillas,* there are light

fans fluttered down *alamedas* and *paseos* at twilight that touch the blood with a glint of romance like the sunset light over the sea. Is this America of the Pilgrims or Spain of the Kings, that we hear such music on the air: *seguidillas, guarachas, habaneras, garrotines,* strummed on the ancestral guitar and, now and then, the voice singing the *peteneras, malaguenas* and *soleas* of the distant fatherlands? Do you hear the bells from the hills, sounding Angelus and the Prayer for the Souls over the white gravestones of the Missions where the faithful lamps are still burning before the florid gilt *retablos* and the gentle Virgin is still rich in her velvet robes in the face of the dust that blows over the deserts and the races that rise and fall in the regions around? How many a rose has faded on these old altars, how many a broken hope breathed out here the expiring sigh of a vanishing empire and a people doomed to dissolution! It is the race that passes not the creed; the Word of God is triumphant on these hills; the spirit of the founders goes marching on in predestined ways that are not of Spain; her graves are in strong hands and her memories are a sacred palladium to the end of time.

The hospitable nature of the people of these Spanish foundations is still proverbial. In the old days, before there were inns or hotels, a traveller might have gone from one end of California to the other; might have passed through Texas and around the Gulf and Florida without cost for his journey, his horse or his keeping. With the developing of conditions came more businesslike arrangements, but the spirit of hospitality did not expire and still endures to the charm and credit of the Southern character of to-day. This is distinctly a Spanish inheritance. In the expansiveness of New Orleans, Los Angeles and San Francisco we are finding daily exemplification of hospitality not to be matched elsewhere on our continent save in Mexico and the Antilles. There is a democracy also in these regions that owes no part of its thoroughness to the

Pilgrims of New England or Virginia. It is the profound fellowship of Spanish humanity and reveals itself in a thousand ways, the handshake of welcome, the avoidance of questions that might be embarrassing, the acceptance of a man as honest until he definitely proves otherwise, the easy disregard of racial prejudices and the estimation of character on purely personal grounds, a condition hardly to be duplicated in any other part of the world.

It is through the Spanish language clipped and degraded by the commingling of unlettered Spaniards with an inferior race that her words find their way to the English ears of to-day. Our tongue has been enriched by a number of words and phrases such as *adobe,* sun-dried brick which has given its name to the buildings of which it is constituent. There is the noble word *cañon,* describing in a way unrivalled the giant walls formed by the rivers that have disappeared in ages before our own. There is *rancho,* the expressive word for the large farming divisions of the West, and *corral,* a beautiful term for the old enclosures of the herdsmen. *Bronco* is the name of the half-wild colt or horse, and *burro* is the noble, if humble, little ass that ploughs the plains and mountain passes of the Asturias and Castiles, and the Californias and New Mexico as well. We have also gained the noble word *lariat* to vary with the ugly word lassoo; a country estate takes on dignity as a *hacienda,* a hat grows large and courtly when we call it *sombrero,* and the deserts show a peopled fringe of life at the mere mention of a *pueblo.* These are merely the principal contribution to our language but there are numerous other turns of speech that suggest the old-time hammock in the lovely syllables of *siesta,* and the lordly dreams of the Arabs in *alcazars* and *alamedas.* Spain and her children have enriched the North American mind with splendid fancies; they have taught us the vast dignities of our own spacious land; we have learned from her how to think in empires, and our fullest sense of the

caballero and his lady is derived from her chivalrous romances and the deeds of her heroes.

What we owe to her in religion can never be estimated at its true worth. From the first voyage of Columbus the friars and monks were at the prows, ready to spring on shore and raise the Cross to God. Special histories must relate the lifelong explorations, the endless missionary crusades of generations of thousands of indomitable Franciscans, marvellous Dominicans and fiery Jesuits, along the coasts of the Atlantic and Pacific and over the mountains and deserts of the interior. The true story of the colonies of the Spanish Dominicans on the North American eastern littoral has yet to be properly proclaimed; the Jesuit and Franciscan colonies of the West, for all their importance, tell only a small part of these achievements in our country. The nuns followed the priests into the wildernesses, building an ideal bridge across eternity against that evil day when the forces of materialism were to rise and destroy their structure and to boast of their crime as a piece of superior civilization. The last of the Romans clothed himself in state and sat in the Forum as the Goths broke through the ancient capital of the world. The stars were still bright in the eyes of these old Spanish missionaries as they saw their foundations, the work of countless cares and labors, destroyed by plundering Mexican, degenerate Indian and brutal colonist from the North. The wisdom of a thousand years was as nothing before the raw hoodlumism of their spoliation; but on every mountain and valley of our continent their spirits stand with fingers up-pointing to the skies; they are not dead but living!

To-day in the North the influence of the Spaniard is idealistic, traditional and remote. Few if any of the Spanish families prominent in our life can trace many generations on our soil, and few leave the foreign circles which hold them apart. They have their own societies, their own hotels and churches, and there is little inter-

marriage with other races. In all of our universities and colleges there are groups of South American students, profiting more or less by a few years' residence and study, which, if the truth may be told, might just as well be accomplished at home with less risk to their moral and religious character. Our liberties are good, but not infrequently perilous for the Spanish youth, far from the influences of his home. The business that detains them is usually foreign trading or commission, the tobacco trade being largely in the hands of the Cubans, and the nitres or special mineral or vegetable products of their different countries in native lands. There are numerous newspaper correspondents; a single daily journal *La Prensa* of New York, and some Mexican newspapers published in New Orleans and other Southern cities. Their theatre has been represented in some striking modern productions and they maintain in the large centres dramatic clubs for their own advancement. As one voyages farther south toward Florida, Louisiana, Texas, Arizona and Lower California, Spanish and Mexican names increase in frequency; these are more or less refugees of trade or politics from Mexico, Cuba and Santo Domingo, bringing with them the mixed blood and the confused Spanish, Indian and Negro traditions that prevail throughout the poorer classes of these countries, calling in a way for missionary effort and adaptation to our national modes of life and thought. Their families are fruitful and they soon learn the ways of our industry and promise with the years to become a strong element in our population.

The relation of the United States with Spain, the Mother Country, and the Central and South American republics, was never so cordial or intimate. The questions that have divided us in sympathy are, one by one, being settled and put away from memory, and in the mutual trust and respect that are growing stronger with the mutual development and interdependence of our republics

we foresee a great confederation of the West in which both big and little shall possess equality and complete dignity and sovereignty. If we hold aloof from Europe, we cannot hold aloof from the other Americas; it is not good for man to be alone and the same truth applies to his government conditions. We must cultivate the Spaniard and Spanish-American; show him that we regard him as a brother in our country if we expect him to welcome us into his territories; we must behave with consideration toward his ancient customs if we desire him to adopt and respect our own ways of life and thought. Pan-Americanism is no one-sided propaganda, it is not a missionary movement in any sense; we cannot make good North Americans of the Spanish-American residents of the South, but we think we may be able in coöperation to produce better South Americans and better North Americans in a joining of our ideals, so many of which are identical, and equally sacred and desired by us as by them.

THE SYRIANS

RIGHT REVEREND JOSEPH YAZBEK, CHOR-BISHOP

ANYONE who has a slight knowledge of biblical, ecclesiastical and civil history could scarcely find anywhere in the world a country which would arouse his interest more than the small one in the Near East called Syria; especially since it has been the bone of jealous contention between France and England. Some geographers think that its name is an abbreviation of Assyria. Others would ascribe its nomenclature to Cyrus, founder of its kingdom, just as that of Rome is attributed to Romulus.

In ancient geography, especially that treating of the Roman era, Mesopotamia in the northeast and Palestine in the southwest are included in its boundaries. Phoenicia from Mount Carmel to Arwadd and Latakieh, the old Laodicea, was never separated from Lebanon, the mountain of Syria rendered famous by its cedars. Syria is, through Mesopotamia, the cradle of humanity; through Palestine the cradle of Christianity and through Phoenicia the cradle of navigation, civilization and commerce. Greek literature and civilization emanated from Phoenicia; its origin can be traced to the alphabet brought there by the Phoenician, Cadmus. Many colonies contiguous to the Mediterranean and Adriatic shores were of Phoenician origin. These people were induced to settle there permanently by commercial ambition or other ventures.

There are some historians who put forward the claim that, after the destruction of Tyre by Alexander the Great, some fugitive Phoenicians, crossing through Carthage, the present Algiers and Spain, found their way to Ireland. This claim is substantiated by the fact that there are many

words of Phoenician etymology in the Celtic language. It cannot be denied that in the ancient and Middle Ages the Phoenicians and the Syrians established a flourishing commerce and were wont to carry the products of their industries and crops to foreign countries. Some archeologists have found traces of their architecture in Arizona and New Mexico.

As far back as the fifth century of the Christian era the word "Syrian" was synonymous in Gaul, or France, with "banker." During the later centuries, notably the eleventh and twelfth, when the Crusaders were waging their sacred cause in the Holy Land, Syrian merchants established themselves in Venice and Genoa. Their banks, institutions and maritime exchanges have served for models for some of the greatest houses of to-day.

One of our Syro-Maronite missionaries, the Reverend Emmanuel Courie, stationed at Minneapolis, Minnesota, claims that in some of his scientific excursions through the inhabited parts of Equador the party met with a wild tribe using a language in which he could discover words having an analogy to Semitic ones. He therefore concluded that they had come in contact with some Phoenicians who had left the impression of their language on that tribe.

This intercourse and exchange of goods with foreign countries left the imprint and significance of the Syro-Phoenician importance and magnitude on international commerce. The results of the general influence created by this commerce may best be found in all the European languages which reflect Semitic words in use at the present time by the merchants of all nations, e. g.: *alkahool*, alcohol; *tahrif*, tariff; *arebon*, deposit; *kuprios*, copper; *el-wd*, lute; *damson*, damask; *zafran*, saffron; *muhayyer*, mohair; *mosul*, muslin; *kirait*, carat; *civet*, sherbert; *sorbet*, syrup; *lymoon*, lemon; *carob*, locust bean.

The most glorious chapter of the history of the Maronites is the part they took in the Crusades against the

Moslems. King Louis IX rewarded generously the help given his armies during the Crusades by the Maronites, who fought with the French at Mensurah (the present Cairo, Egypt), at Cyprus and in Palestine. In a communication to the Prince of the Maronites, Simon, and to the Patriarch, he states:

> We counted in our ranks a very considerable number of these brave mountaineers who fought with us, armed with abiding faith and strong armor. We are convinced that this nation, bearing the name of Saint Maron, is similar to a French colony at Lebanon. Their friendship for our French people strongly resembles that which the French bear for themselves. Consequently, it is but just that they should be admitted and entitled to the same privileges and protection as our people enjoy.
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> Given at St. John d'Acre, May 21, 1250, in the Twenty-fourth year of Our Reign, Louis IX.[1]

Henry IV, on April 29, 1608, Louis XIV, on April 28, 1649, and Louis XV, on April 12, 1737, renewed the avowal of their protection and esteem for the Maronites in warm terms and praises.

The spirit of ambition and love for traveling and migrating, though abated in the Syro-Phoenicians for the last four or five centuries, during which time they had the misfortune to fall under the tyrannical sway of the Turks, began to revive in them during the last quarter of the nineteenth century. After the horrible massacres of the Christians in Damascus and in Mount Lebanon, they began to regain some freedom of action, thanks to the intervention of the Christian Powers of Europe.

On the occasion of the Centennial Exposition in Philadelphia in 1876, a new era opened to these oppressed subjects of Turkey. The Syrian family of Arbily from Damascus was the first to leave the oldest city in the old world to go to one of the principal ones of the new, the City of Brotherly Love. It is, therefore, a matter of some

[1] "Voyage en Orient," par Lamertine, Tome Deuxieme, pp. 535-538.

historical importance that Philadelphia should become the gateway through which the oppressed Syrian entered our country in the pursuit of happiness and religious liberty. From 1876 until 1900 the Syro-Maronites came to the United States in small groups with other Syrians of different denominations. The Syrians, though they live in Turkey, do not call themselves Turkish subjects. Their chief means of livelihood was vending of religious articles, from place to place, through the various States, some settling in cities and others in rural districts. In order to assist them in their spiritual and temporal requirements, the Patriarch of Antioch, his Beatitude, Monsignor John Peter Hajj, decided, at the suggestion of the Congregation of Propaganda Fide, to send missionaries to foreign countries where Syrians migrated. The first choice of a priest was the Reverend Peter Corkmaz, and the destination Australia. He accepted the appointment on the condition that the writer, his cousin, then a young man who had received minor orders in the old country, accompany him. Having made a study of emigration reports throughout the New World during several years, I felt that the United States would be a better field for our missionary labors. This conviction was communicated to Monsignor Joseph Nagdem, secretary to the Patriarch, and accordingly the commission was changed for America. The history and development of the Syro-Maronites in the United States is closely related to our work as missionaries.

The Syro-Maronite missionary work having been earnestly recommended to the American Bishops, with the promise that if more missionaries should be needed in the course of time they would be sent, we set out on our voyage, with the blessing of the Venerable Patriarch. At Beyrout, through personal acquaintance with M. le Vicomte de Petiteville, the French consul, I obtained for myself and Father Corkmaz a letter of introduction to the Minister of Politics at Paris, M. Nizar, who wrote and requested the

French consuls in the United States to aid us to the best of their ability.

We arrived in the United States, landing in New York on August 3, 1890. Archbishop Corrigan was then abroad, and in his absence, the administrator of the diocese, Monsignor Preston, was loath to receive us or to grant personal faculties. Awaiting the return of the archbishop, I applied myself to the study of English at Fordham College, Fordham. After four months Archbishop Corrigan returned, and even then we were doomed to further disappointment. The documents and letters of presentation were too general and not addressed to any bishop in particular. Cardinal Simeoni, the Patriarch of Antioch and the Apostolic Delegate to Syria were then written to for personal letters to the Archbishop of New York. After a few weeks Archbishop Corrigan had in his possession all the necessary documents and was satisfied to receive us and entrust us with the spiritual direction of the Syrians in New York. A hall was hired at No. 127 Washington Street, where the Syro-Maronites gathered on Sundays for divine worship. Father Corkmaz was in charge as director of the mission. After his affairs had been placed on a sound basis, the Syrians throughout the country called for attention, and a traveling missionary was essential. Accordingly, the work was assigned to me and I was ordained to the priesthood by Archbishop Corrigan on March 1, 1891. Twelve days after I set out on my mission and began to look after my countrymen in Boston, Philadelphia and other centres. Since then I have visited cities and towns from Bangor, Maine, to Omaha, Nebraska, and from St. Cloud, Minnesota, to San Antonio, Texas. I successively and many times during eight long years depended for support upon the alms and donations of the American people and clergy.

While on a visit to Columbus, Ohio, I interceded with the then Governor McKinley, who later became President of the United States, in behalf of a young Syrian, John

Abdo, who had been sentenced to the State Penitentiary for a term of five years on the charge of forgery. The prisoner, on account of his ignorance of the English language, failed to make the court understand that, since he was unable to read or write any language, he was innocent of the crime with which he had been charged. The case was laid before the Governor, who after learning the true story immediately recommended the release of the prisoner.

As the number of Maronites increased in this country and they became more familiar with American customs and language, they tired of their wandering life and settled in centres where they thought they could make a better living. I was appointed Superior of our Maronite missions by the Patriarch, John Peter Hajj, on April 27, 1897. From 1890 to 1899 the Maronites had no place of worship in the United States; that is, none they could call their own save the solitary rented floor previously referred to. Everywhere else, through the kindness of the American priests, our missionaries gathered our countrymen in churches and parish halls.

The first missionary headquarters was established in Boston. Through the generosity of our little congregation and the assistance of some Americans, I was enabled to purchase a dilapidated frame structure, formerly a shop, and transform it into a little chapel. It was placed under the patronage of Our Lady of the Cedars of Lebanon. I chose this title because most of the members of the congregation were born near the Cedars of Lebanon. The church was dedicated on January 8, 1899, when Archbishop Williams said in his congratulatory address: "I hope that this little chapel will be the cradle of many others in the United States, as the Grotto of Bethlehem was the cradle of the Catholic Church now extended all over the world."

This prophetic wish has been partly fulfilled. When I saw it was necessary to call for more missionaries, re-

minded of the scriptural text: "the harvest indeed is great, but the laborers are few," I prayed to the Lord; and the Patriarch gradually sent more missionaries for the harvest of our Maronites. The first to arrive were the Reverend Gabriel Corkmaz, his cousin, the Reverend Stephen Corkmaz, both nephews of the Father Peter previously mentioned, the latter being also my nephew, and my nephew Joseph K. Yazbek. The three spent a few years traveling from city to city ministering to the spiritual welfare of our countrymen, and following, as near as possible, the plan I had outlined. Two years after the dedication of the church in Boston, on October 6, 1901, Father Stephen began Saint Maron's Church in Philadelphia. The completed edifice was solemnly blessed on March 2, 1902, by Archbishop Ryan. Father Gabriel, emulating his cousin, then built Saint Anne's Church, Pittsburgh, Pennsylvania. Considerable time elapsed before other churches were erected and dedicated.

There are now thirty-four chapels located as follows with the names of the clergy in charge: Five churches in Massachusetts: Boston, Our Lady of the Cedars of Lebanon, the Reverend Joseph K. Yazbek; Lawrence, Saint Anthony's, the Reverend Gabriel Bastony and the Reverend Ignatius Sayegh; Springfield, Church of Saints Peter and Paul, the Reverend Michael Abi Saab; Fall River, Saint Anthony of the Desert, the Reverend Cæsar Phares; New Bedford, Our Lady of Purgatory, the Reverend Joseph George Chebeah; Rhode Island: one chapel located at Providence, the Reverend Joseph Chanem; Connecticut: Torrington, Saint Maron's, the Reverend Simon Akle; seven in New York State: Brooklyn, Our Lady of Lebanon, Monsignor Khirallah Estephan; New York City, Saint Joseph's, the Reverend Francis Wakim; Troy, Saint Ann's, the Reverend Stephen Corkmaz; Utica, Saint Louis, the Reverend Louis Lotaif; Buffalo, Saint John Maron, the Reverend Francis Shemali and the Reverend Nematallah

Shemali; Niagara Falls, Our Lady of Lebanon, the Reverend Benedict Bellamah, O. S. A.; Olean, Saint Joseph's, the Reverend Salwan Jowdy, O. S. A.; six in Pennsylvania: Philadelphia, Saint Maron's, the Right Reverend Joseph Yazbek, Chor-Bishop of Antioch and Superior of the Syro-Maronite Missions in the United States, and the Reverend Anthony P. Yazbek; Wilkes Barre, Saint Anthony's, the Reverend John Elkouri, Saint George's, the Reverend George Sebhlany, and Saint Ann's, Scranton, the Reverend Stephen El Dowyhi; Pittsburgh, Saint Ann's, the Reverend Gabriel Nader; Uniontown, Saint George's, the Reverend Gabriel Nader; three in Ohio: Cleveland, Saint Maron's, the Reverend Louis Zoain; Youngstown, Saint Maron's, the Reverend Nematallah Bejjani; Cincinnati, Church of the Atonement, the Reverend Tobias Dahdah; West Virginia, one: Wheeling, Our Lady of Mount Lebanon, the Reverend Paul Abraham; Michigan, one: Detroit, Saint Maron's, the Reverend Elias Asmar; Indiana, one: Michigan City, Sacred Heart, the Reverend Michael Abraham; Missouri, two: St. Louis, Saint Anthony's, the Reverend Joachim Stephan, and Saint Raymond's, the Reverend Joseph Karam; Minnesota, two: St. Paul, Holy Family, the Reverend Emanuel Kouri, and Minneapolis, Saint Maron's, the Reverend Emanuel Kouri; Virginia, two: Richmond, Saint Anthony's, the Reverend A. Torbay, and Roanoke, Saint Elias', the Reverend Peter Rabil; Georgia, one: Atlanta, Saint Joseph's, the Reverend Nemetallah Attallah; Alabama, one: Birmingham, Saint Elias', the Reverend George Aziz.

In the above mentioned places, we have thirty-five resident clergymen who minister both locally and in the surrounding country, where no Syrian churches are located. They look after about 35,000 Maronites who raise their voices daily in fervent supplication to their patron, Saint Maron, invoking him often in behalf of their American benefactors.

The Syrians are an industrious people; they take pride in not being a charge on the Commonwealth. The Syrian women are as industrious as the men and assist in the support of the family. Many of the new generation of the Syrians in the United States have attained notable positions in the business world, particularly in the importing line, and they are also ably represented in the various professions of medicine, law, dentistry, etc. Joseph Tannous Alkhoury, of Chester, Pennsylvania, won a $100 prize in June, 1919, in a contest for the best essay entitled "The Influence of the United States upon the World's Peace" held under the auspices of the John Sundgreen Peace Association, the faculty of the Northwestern University acting as judges. Joseph Yazbek, of New York, a young Syrian, invented the Eureka power machine. He secured a patent from the United States Government in May, 1922. Before the World War, Nagib Michoul Nasser, of Toledo, Ohio, originated an airplane. While he was making successful experiments our country entered the war and the young Syrian was employed by the Government as a training instructor of flying at the Long Island aviation training camp till the dawn of peace. This new generation of Syrians born in the United States has made rapid progress in the schools, keeping ahead of the classes, and often in competition, second to none.

Their ignorance of the language and customs of their adopted country made it essential that the Syrians help one another, and, consequently, we find them settled in groups throughout the country.

After seven years of travel from city to city, from village to village and from hamlet to hamlet, I was made Superior of the Syro-Maronite Missions in the United States. On the day the Forty Hours Devotion was held the first time in our little church in Boston, on April 30, 1900, as a result of and in recognition of my labors, I was raised to the dignity of Chor-Bishop, and have since then

supervised the administration of the spiritual welfare of the Syro-Maronites in the United States. These Maronites are called after their patron, Saint Maron, the Abbot, who with his disciples kept his countrymen in union with the Apostolic See while many around them fell into the heresies of Arius, Eutychius and Nestorius. Thanks to God and the protection of their patron saint, the Maronites, though suffering untold persecutions and living among those who had abandoned the True Faith, have ever continued loyal and fervent in the practice of the Catholic religion, both at home and wherever they migrated.

The Maronites are ruled in spiritual affairs by a Patriarch and nine suffragan bishops. They glory in the possession of the oldest of liturgies, that of Saint James, which is written in Syriac, the language of our Savior. They rejoice, furthermore, in the fact that they say the "Our Father" in language and in form as Christ said it in the Sermon on the Mount. They enjoy a similar privilege in using in the consecration of the Bread and Wine the very same words and the very same language that Christ spoke at the Last Supper. The Maronite clergyman, at the beginning of the Mass, after preparing the Oblation, descends from and stands before the altar, saying aloud, among other supplications, "Sanctify, O Lord, this Oblation; through it grant pardon of offences and remission of sins to the one (or ones) for whom it is offered up, to my parents, to all my deceased and living benefactors . . . " Besides this solemn petition, the celebrant and the server often repeat aloud, in their supplication during the Mass, prayers for the benefactors. Pope Leo X has said of them: "Like the roses among thorns"; Pope Pius IV: "They are comparable to the thousands who have not bowed the knee to the image of Baal."

All who visit a Maronite church on the feast of Saint Maron, which occurs on February 9, and likewise on the feast of Saint John Maron, March 2, may gain a plenary

indulgence under the usual conditions granted by Benedict XIV on August 12, 1722, and renewed by Pius VII on May 27, 1831.

During my travels through the country, I had the opportunity of addressing the Catholic Educational Congress at the World Fair held in Chicago. My subject was the parochial schools in Lebanon inaugurated by our Divine Master near the Sea of Galilee and on Mount Olive where He taught the "Our Father" to His disciples. I also spoke at the Eucharistic Congress, on the subject of the Real Presence of Our Lord in the Blessed Sacrament as believed by all Oriental nations, Catholic or not, and at the convention of the Catholic Church Extension Society held in Boston, for which the work of our traveling missionaries was like a forerunner of symbolism.

During the World War the Syro-Maronites demonstrated their patriotism and love for freedom for both their adopted country and the land of their birth by numerous enlistments in the military and naval service of the United States. The number of young Syro-Maronites who voluntarily entered the Government service was more than the quota. Our missionaries were also represented by two Syrian chaplains, the Reverend Benedict Bellamah, O. S. A. (Order of Saint Anthony of the Desert), and the Reverend Cæsar Phares, who administered to Syrians and Americans alike. This large percentage was superinduced by the exhortation of the clergy, by the Syrian's love of freedom and by the opportunity offered them to take up arms against Turkey, the oppressor of their native Syria. Thomas K. Karam, a young man of Syrian birth, twice attempted to enlist in Boston but was refused, on account of being under weight. So anxious was he to serve in the cause of Freedom, that, hearing that if he would abstain from food and then eat a hearty meal, he would gain in weight, he fasted two days, then partaking of a hearty repast, he once more presented himself for examination. But having gained

only one and a half pounds, and still being under weight, he was again about to be rejected when the attention of the authorities was called to his case. When told what he had done, they waived formalities and admitted him to the service. He was sent to France, and while on police duty in Paris caught a German spy, who was subsequently dealt with in a summary manner by the French. The young soldier was later killed in action. In recognition of his bravery and of the Maronites' devotion to the country of their adoption, a public square, called the Thomas K. Karam Square, in Boston, has been dedicated in his honor.

CATHOLIC SOCIAL ACTION

PARKER T. MOON, PH.D.

A SOCIALIST once remarked that in the Catholic Church there was "an intellectual fermentation which Socialism no longer possesses." He meant that Socialism appeared to have lost the vital power of creating ideas, while the Church seemed to remain ever vigorous, ever progressive, ever teeming with new life. Like a century-old tree which puts forth new branches each year, the Church, though 2,000 years old, continues to show fresh signs of its vitality in each successive era of history. In our own day, one of these new signs of energy, and the one which the Socialist whom we have quoted had in mind, is Catholic social action. It is so new, especially in America, that many well-informed Catholics know very little about it; and yet it is as old as Christianity. Its form and methods are the product of the last century, but its principles have been known to men for a score of centuries.

From the foundation of the Church, the followers of Christ have practised the virtue of charity in one form or another, and by so doing they have benefited society. Ever since its origin, Christianity has exerted an influence upon social conditions. In ancient Roman times, it struggled against human slavery, profligacy and degeneracy, and taught the world a new reverence for woman and for the sanctity of marriage; in later centuries, when barbarian invaders swept over Europe, the Church exerted itself to civilize them and acted as the patron of learning, of industry and of art; and so the story might be continued on down through the ages. It is one that no historian has fully told. Nor can I give it here. My purpose in referring to it is to prove that Catholic social action is no

novelty, if the term be interpreted in a broad sense as action on the part of the Church to introduce the spirit of Christian justice and charity into social conditions. Such action must necessarily take a different form in each succeeding epoch, because each age has its own peculiar social problems.

Our own century is no exception to this rule. It is no exaggeration to say that the period in which we live possesses greater potentialities for good or for evil than any other era in human history. While our machines, our science, our commerce, our books and newspapers and our schools are accomplishing almost miraculous results, at the same time they are making the problems of government, of labor and of social welfare more important and more intricate than ever before.

If we succeed in finding even passably good solutions for such problems, we may hope for progress and prosperity surpassing the fondest dreams of our ancestors. If we fail, perhaps we may not incur quite as terrible a penalty as the rulers of France suffered at the hands of the terrorists in 1793 or as the rulers of Russia endured after the Bolshevist revolution, but we cannot fail without tasting, in some way, the bitterness of failure. Every pauper who might have been self-supporting, every criminal who might have been honest, is a burden on the rest of society. Every big strike or lockout means the loss of millions of dollars. Every unsanitary tenement or disease-breeding sweatshop is a menace to the health of the community. To reduce such evils to a minimum is a good business policy for any community, Christian or non-Christian. For a Christian nation it is infinitely more than good business. To give to as many of our fellow-countrymen as possible the opportunity for happy, wholesome lives is one of the noblest duties of patriotism and one of the cardinal obligations of Christian charity—if not of Christian justice. It is the special aim of Catholic social action.

How to achieve this happy result is the question. Radicals and reformers of every conceivable variety are ready to give us the answer, or rather, many answers. There are revolutionary Anarchists who seriously advise us to destroy our Government altogether; there are Socialists who urge us to take exactly the opposite path, the path of increasing government-ownership; there are Communists who yearn to abolish political democracy and private property; there are trade-unionists who prescribe "collective bargaining" and the "closed shop" as remedies for our troubles, while conservative employers insist on the "open shop." It is a bit perplexing, this multiplicity of contradictory directions.

I recently had the honor of editing a volume to which prominent "captains of industry" as well as labor leaders and economists contributed articles, all attempting to answer just one simple question, how to obtain greater harmony between capital and labor. The solutions they proposed were extremely interesting, but the most interesting thing about them, to me, was their lack of agreement. Some proposed "shop committees," others recommended "personnel work," still others advocated "unemployment insurance"; each contributor had his own plan.

Amidst all the bewildering Babel, however, there is one voice that rings clear. It is the voice of the Catholic Church, proclaiming the social principles which are so often misunderstood or only vaguely perceived by non-Christians.

Because the Church teaches so clearly the principles upon which social welfare and human happiness must be based, Catholics have a special responsibility to bear as well as a special contribution to make in the solution of social problems. Just what that contribution is, I shall attempt to show in the following pages. It includes three things which should be particularly emphasized: first, Catholics have a sound and wholesome philosophy, a rock

of truth upon which to build; second, they possess a set of remarkably practical principles, conservative and yet progressive, for the solution of labor problems; and, finally, they are building up a wonderful system of charitable institutions and welfare work that is doing much, and will undoubtedly do much more in the future, in the field of practical "social action." Let us consider these one by one. First the theory, then the practice.

Social Philosophy.—It is well to say a few words about Catholic social philosophy, and for two reasons: firstly, because Catholic principles are so valuable to civilization as a sort of leaven of good common sense (or sound doctrine, if you prefer); and, secondly, because Catholic social principles explain the essentially practical, well-balanced, fair-minded character of Catholic social action.

The nineteenth century has been called "the century which did not know its own mind." During that period, the marvels of modern machinery, the discoveries of modern science, new dreams of progress, ideas of democracy, patriotic aspirations, revolutionary upheavals, Socialist and Anarchist propaganda, new and strange religious sects and new ways of thought all combined to produce what seemed to be a condition of hopeless confusion in public opinion. The problems of civilization became so complex that to formulate a consistent and harmonious view of the whole seemed no easy task. And this is no less true of the twentieth century. Never have there been so many discordant "isms," patriotism and pacifism, conservatism and radicalism, and so on *ad lib.*

Throughout this tempest of conflicting "isms," the Church has remained unperturbed and the principles upon which Catholic thinkers had been insisting for hundreds of years still remained unshaken. Indeed, these principles are better understood and more widely recognized to-day than half a century ago.

The tendency of Catholic thinkers has usually been

to avoid extreme and one-sided views of the fundamental principles underlying human relationships. For example, during the nineteenth century a great battle was waged, chiefly among non-Catholics, between philosophers who believed that the individual was all-important and others who believed that the individual was merely a part of society. On first thought, the controversy may seem rather academic; in fact, however, it was vital. If the individual is everything, then laws must be so framed and institutions so arranged as to permit unhampered freedom for each individual. If, on the other hand, social welfare is supreme, then the Government may trample on individual liberties without restriction, if by so doing it can increase the strength or prosperity of the nation as a whole. The individualist principle, carried to its logical conclusion, leads to Anarchism; the social principle, to Communism. Catholic sociologists, however, have generally maintained that neither extreme is true. The truth is that man has certain rights and duties as an individual, and at the same time owes certain obligations toward his fellow-men, that is, toward society.

Similarly, Catholics find it relatively easy to avoid going to either one extreme or the other when confronted with the question of Liberty *vs.* Authority. From a Catholic point of view, it is necessary that the individual should have a certain amount of liberty, but authority is also needful in a world where sinners mingle with saints and where the rights of the weak are so easily violated by the strong. This appears, when simply stated, to be so self-evident a proposition that it hardly requires debate. Nevertheless, there are thousands of Anarchists who advocate the abolition of authority (that is, government), and there are millions of Communists and Socialists who have little regard for liberty, not to mention anti-clerical politicians, who, in some countries, have denied to Catholics full religious liberty.

Just as liberty and authority go hand in hand, so also, in Catholic thought, rights are inseparably wedded to duties. Rights cannot be divorced from duties, though more than once the attempt has been made. The Revolutionists in France over a century ago promulgated a "Declaration of the Rights of Man," and revolutionists of later days have often followed their example. Such attempts, however, to assert men's rights while ignoring their obligations led merely to confusion of thought and to efforts on the part of each social class to gain as many "rights" as it can, by force if necessary. The Bolshevist conception of a "dictatorship of the proletariat" is one example of to what excesses such attempts can be carried by men who are deaf to the voice of the Church.

Again, as regards the doctrine of "the equalty of man," Catholics have sane and well-balanced principles to guide them. They are not likely to fall into the error of dreaming, as certain visionary reformers do dream, that all men should be treated as though they were equal in earning capacity, in judgment, in morals and in all things. As Leo XIII said in his great Encyclical Letter *Rerum Novarum* (May 15, 1891): "It is impossible to reduce human society to a level. The Socialists may do their utmost, but all striving against nature is vain. There naturally exist among mankind innumerable differences of the most important kind; people differ in capability, in diligence, in health and in strength; and unequal fortune is a necessary result of inequality in condition." Men are equal not in such matters, but in the sight of God, as possessors of immortal souls. This Catholic attitude combines a common-sense admission of the facts with a lofty and democratic principle. It is the best safeguard against either silly, sentimental exaggerations of democracy on one hand, or cynical disregard of the weak and unfortunate, on the other. "There is nothing more useful than to look at the

world as it really is," said Leo XIII, "and at the same time to look elsewhere for a remedy to its troubles."

Finally, Catholic social philosophy rests upon a sound and sensible view of human nature. Catholics do not expect, as Condorcet did, that all men will become perfect, in course of time. Catholics are not often misled by fanatics who declare that the world's troubles are all due to "capitalism" or to "alcoholism" or to "monarchism" or to any other "ism." The world's troubles are the result of men's wrongful deeds, and can never be entirely cured unless men become entirely good. Speaking from the viewpoint of political science, as well as from the viewpoint of theology, this is sound doctrine. It is a strong anchor to hold the ship of civilization back from the alluring reefs of Utopian and visionary "reforms." And yet, while they are on their guard against quackery, Catholics as a rule are sincere supporters of genuine, practical reforms, either political or economic, because they know that as Christians it is their duty to practise justice and charity.

Constructive Labor Policies.—The most urgent and probably the most vital problem of contemporary civilization is the labor problem. For this reason we may regard the constructive labor policies of the Church as a most important part of Catholic social action.

As an institution whose function is to preserve the divinely revealed and immutable truths of Christianity throughout the ages, the Church does not endorse, nor should we expect it to endorse, any particular economic or political system as the one just and proper solution of labor problems. It does, however, insist upon certain unchangeable moral principles, and upon such principles can be constructed a platform of Catholic social action suitable for our own generation. Indeed, such a platform has been constructed; its general nature was discerned three-quarters of a century ago by the prophetic insight of Catholic social pioneers like Ozanam, Ketteler and Ville-

neuve-Bargemont; its principal planks were laid down in the great Encyclicals of Leo XIII and his successors; its details have been worked out by eminent Catholic economists; its tenets have been proclaimed again and again by bishops and archbishops in many countries; its enthusiastic supporters are numbered by the tens of millions throughout the world. The following seven principles are, in the writer's opinion, the most important and the most universally accepted parts of this platform. *

(1) *The labor problem is a moral as well as an economic problem.* "It is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is first of all a moral and religious matter." These words were written by Pope Leo XIII in his Apostolic Letter, *Graves de Communi,* January 18, 1901, and repeated by the archbishops and bishops of the United States in a recent Pastoral Letter. The conclusion is clear. Business is business, to be sure, but likewise men are human beings. Hence, "it is shameful and inhuman to treat men like chattels, as a means for making money or as machines for grinding out work." Instead, employers must respect the laborer's "dignity and worth as a man and as a Christian." This principle, that labor is not a commodity, enunciated in 1891 by Pope Leo XIII, has now gained almost universal recognition. It was formally stated in Article 427 of the Treaty of Versailles in 1919 and subscribed to by the thirty-two nations that signed that treaty. Some of its implications will become clearer when we consider in particular the rights and duties of labor.

* A convenient and valuable collection of the principal papal and pastoral letters on this subject, together with several instructive essays and a handy list of other useful books, may be found in "The Church and Labor" (New York, Macmillan, 1920), by Rev. John A. Ryan, D. D., and Rev. Joseph Husslein, S. J., Ph. D. "The Labor Problem and the Catholic Social Movement in France" by Parker Thomas Moon, Ph. D., gives a detailed account of the origins of the movement and of its development in France.

(2) *The right of property is necessary and useful.* In reply to Socialists or Communists, Leo XIII uncompromisingly defended private property as a right sanctioned by natural law and by Divine Law. Catholics may advocate national or municipal ownership of agencies of production "in which the public interest demands that public property rather than private ownership should exist" (Pastoral Letter of the Bishops of Ireland, 1914). But in other things private property should be the rule, subject always to the restrictions of justice and the obligations of charity. Such has been the Catholic doctrine from time immemorial. Rather than rush into communism, Catholic social reformers prefer to work with the aim of making private property a right that all men—and not merely a few—can have the opportunity to enjoy. Many Catholics would like to have a larger share of the land owned in small parcels by the men who cultivate it, rather than by wealthy landlords. Moreover, some of the most eminent Catholic authorities on the labor problem believe that workingmen should share in the ownership of industries, either by means of coöperative associations or by owning some stock in the corporation by which they are employed. This idea was very earnestly endorsed by the celebrated "Program of Social Reconstruction" issued by the Administrative Committee of the National Catholic War Council.

(3) *The laborer has a right to a decent existence.* Wages "must be enough to support the wage-earner in reasonable and frugal comfort." If necessity compels him to accept less, "he is the victim of force and injustice." Thus spoke Leo XIII a third of a century ago. Catholics generally agree to-day that the workingman is justly entitled to a living wage. But what is a living wage? What is "reasonable and frugal comfort"? The Reverend Doctor John A. Ryan, whose writings have done much to clarify the question, believes the minimum of a living wage should include, for the workingman and his family,

proper food, clothing and housing; education; some facilities for reading, recreation and social intercourse; insurance to provide such goods for himself and his dependents in case of unemployment, accident, sickness and old age; and, finally, the means of practising religion. In general, Catholic writers show a marked tendency to insist that a living wage should be sufficient not merely to support the worker but also to provide for his family and to make "reasonable provision for such future needs as sickness, invalidity and old age."

Wages, however, are not the only requirement for a decent existence. The worker is justly entitled, declared Leo XIII, to "leisure and rest in proportion to the wear and tear of his strength." In addition, he should be allowed to rest from labor "on Sundays and certain festivals." When Pope Leo made this statement, in 1891, employees were in many cases required to work seven days a week and ten, twelve, fourteen and sometimes more, hours a day. To-day, however, in most civilized countries, the hours of labor are no longer much in excess of Leo's standard, although in some particular instances grievances still remain to be remedied.

(4) *The home and the family must be safeguarded.* Catholic doctrine has always been emphatic on this point. The Christian family is the foundation-stone of our civilization. Nevertheless, economic conditions in the past have made family life impossible for many workers. A few generations ago, in European factory towns, men, women and children were working fifteen or sixteen hours a day and living in dismal disease-breeding tenements. Since then, conditions have greatly improved, and yet we are far from reaching the ideal. Child labor still exists in certain parts of the United States. Women are still employed in occupations which interfere with marriage and motherhood. Housing conditions in our over-crowded cities make it extremely difficult if not impossible for many

workers to provide homes sufficiently large, sunny and sanitary for the proper rearing of children. And the economic difficulty of supporting children gives a pretext for birth-control propagandists to spread their dangerous doctrine. Against such conditions, Catholic authorities have protested most vehemently. To remedy such conditions is one of the principal aims of Catholic social action.

(5) *Labor legislation is justifiable and necessary.* Thus far we have spoken chiefly of rights rather than of methods for securing them. We come now to one important method, namely, legislation. Although some of the older-fashioned economists still regard labor legislation as a tyrannical interference with business, the Catholic teaching on this point is clear. Leo XIII in his great Encyclical explicitly stated that it is not merely the right, but the duty, of the Government to pass whatever laws are needed to preserve public order, to protect family life, to afford workingmen the opportunity for the practice of religion, to safeguard morality in factories, to prevent the imposition of unjust burdens upon workingmen by their employers and to guard against excessive labor or work unsuited to sex or age. Catholics have been among the foremost advocates of child-labor laws and other factory legislation. And yet, one should always remember these same Catholics have been unflinching opponents of state socialism and of excessive paternalism. They believe in as much legislation as the circumstances require—and no more.

(6) *Labor has the right to organize.* From Pope Leo XIII's famous Encyclical Letter of 1891 to the recent Pastoral Letter of the archbishops and bishops of the United States (1920), the right of labor to organize has been resolutely championed by the Holy See and the Catholic clergy. In defending this right, however, the teachers of the Church have ever been careful to couple with it a warning against violence, against strikes for unjust pur-

poses and against abuse of power. This leads us to the seventh and last principle.

(7) *Conciliation and harmony should be substituted for enmity between capital and labor.* In their Pastoral Letter of 1920 the archbishops and bishops of the United States earnestly appealed to employers and employees to show a more friendly spirit toward each other. Moreover, the same Pastoral Letter suggested that "the time seems now to have arrived" when trade unions should be "not supplanted, but supplemented, by associations or conferences, composed jointly of employers and employees, which will place emphasis upon the common interests rather than the divergent aims of the two parties, upon cooperation rather than conflict." The proposal is not a new one. Leo XIII offered it more than thirty years ago. In France, it has been made a political issue by millions of Catholic voters. And in America as well as in Europe, of late years, progressive employers have been adopting and practising it. No industrial principle is more closely identified than this, in its origin, with the Catholic Church; none has been more denounced and derided in the past. But to-day it is gaining friends among Catholics and non-Catholics the world over, because it appears to be the most practical means of terminating the so-called "class conflict" between capital and labor.

Just a word should be said about the propagation of these Catholic principles of labor reform. In various European countries this task of social education was undertaken many years ago and has truly gigantic achievements to its credit. In France, for example, a bureau called the *Action Populaire* was founded in 1903 to publish and popularize Catholic social doctrines; tons upon tons of pamphlets, magazines, documents, handbooks, yearbooks and scholarly economic treatises have been sent out and thousands of inquiries regarding social problems have been answered by this amazingly active information bureau. In Germany

similar work has been conducted, upon even a larger scale, by the *Volksverein*. In almost every Catholic country social congresses have been held to promote knowledge of Catholic social principles. In England and the English colonies, a "Catholic Social Platform" (written by the Reverend Joseph Husslein, S. J., associate editor of *America*, New York), has been widely distributed by the Catholic Social Guild and adopted by various diocesan and national Catholic associations. And so one might continue, were there sufficient space.

In America, the proclamation of Catholic economic and social principles has been left, until quite recently, to the pastoral letters of bishops and the writings of individual scholars. During the World War, however, a National Catholic War Council was formed, and by the four bishops composing the Administrative Committee of this Council an epoch-making "Program of Social Reconstruction" was issued at the close of the war. Subsequently, in December, 1919, the War Council was replaced by a National Catholic Welfare Council. Under the new society were organized five departments: (1) Education; (2) Social Action; (3) Lay Organizations; (4) Laws and Legislation; (5) Publicity, Press and Literature. Thanks to the authority of the archbishops and bishops who composed its Administrative Committee and to the energy of its executive officials, the Welfare Council speedily obtained an influential position and embarked upon far-reaching activities. It organized a National Council of Catholic Women and a National Council of Catholic Men, with the aim of mobilizing the laity for social action. It distributed pamphlets, books and news bulletins. The latter were particularly important, because they supplied editors of newspapers and magazines with authentic information regarding Catholic social action, at home and abroad.

The work of studying, elaborating and popularizing such principles may appear at first glance to be theoretical

rather than practical. To be sure, it is theoretical; but it is also intensely practical.

In some cases, the work of Catholics in carrying out these principles is easily seen to be practical and useful. When certain Catholic leaders in France formed a great association of workingmen's clubs, it was very obvious that they were performing a valuable service. When a Dominican friar took the leadership of the Catholic trade-union movement in Belgium, led millions of workingmen into non-revolutionary paths of peaceful organization and just demands and prevented many an unnecessary strike, the importance of his efforts was plain for all to see. When Cardinal Manning acted as a peacemaker in a great English strike, his courageous deeds were praised on every hand.

Sometimes, however, the practical results are hard to measure. Just how valuable Catholic doctrines have been in preventing the growth of a strong revolutionary Socialist movement in this country or in persuading individual workingmen to refrain from violence and sabotage or in impelling individual capitalists to treat their employees fairly or in helping to produce some piece of legislation that will better the lives of millions or in giving a more humane as well as a more realistic tone to public opinion, can never be known with accuracy. These gains are indirect and imponderable, but none the less real.

The Church's labor policies are not futile academic theories. They are vital and practical. Furtherance of them is one of the most important, perhaps even the most important, department of Catholic social action, because it is concerned with the very foundations of our social structure. Upon the extent to which these principles are observed in America will depend the welfare of millions of people, the prosperity of the country and, in the last analysis, the preservation of civilization against such disasters as social revolutions usually entail.

Catholic Charities as a Form of Social Action.—

Perhaps a personal incident will best show the connection between the kind of social action which has just been described and the kind which we are about to discuss. Not long ago it was my duty, as a member of a Conference of Saint Vincent de Paul, to visit a poor family that was temporarily in dire want because the father had been thrown out of work through no fault of his own. Had it not received help from the conference, this unfortunate family would have been plunged into misery. Charity, of the simplest sort, was required in this case. And yet would it not have been better, if it were possible, to pass an unemployment insurance law that would prevent such cases from arising and save such families from the anxiety and the humiliation of undeserved poverty? The constructive labor policies mentioned above would have this effect. One form of action is preventive, the other is remedial; one springs from justice, the other from charity. But both serve the same purpose, the welfare of humanity; both are social action. The connection between the two cannot be made too close.

The striking fact about Catholic charities in America is their recent and remarkable expansion. Anyone with an inquiring turn of mind will naturally ask the reason for the marvellous growth of charitable work in the last two decades. An answer was indirectly suggested in the preceding paragraph. America has been going through a great economic transformation; factories and mills have sprung up like mushrooms; cities have waxed great; immigrants have swelled the ranks of the industrial proletariat; and labor problems of which our fathers were hardly conscious have become painfully acute. Industrial crises which throw hundreds of thousands of wage-earners out of work; industrial accidents and diseases which annually rob thousands of families of their breadwinners; great strikes and lockouts which impoverish multitudes; overcrowded cities which expose health and morals to so many

perils—these are some of the reasons for the great burden which has been placed upon charity. For charity must alleviate the evil effects of maladjusted economic and social conditions. In short, the need for Christian charity has been enormously increased by economic changes. The response has been magnificent. Catholic charities became more extensive, better organized and more efficient.

An illustration may be found in the history of the Archdiocese of New York. Prior to 1913, the various Catholic charitable organizations and institutions there were doing splendid individual work, but comparatively little team-work. There was too much overlapping in some fields, while others were neglected. There was no watchful central organization to maintain high standards or to plan the work or to solicit funds. Feeling the need, Cardinal Farley in 1913 organized the United Catholic Works, but the World War and the Cardinal's death prevented the full fruition of the plan. Consequently, Archbishop Hayes, the successor of Cardinal Farley, had a careful survey made of all Catholic charities in the archdiocese. This showed conclusively how great was the need for a better organization. Accordingly, in 1920, the Archbishop founded "The Catholic Charities of the Archdiocese of New York" and established a central staff, a model of efficient organization, with a secretary for charities as executive director, and, under him, six divisions concerned respectively with Families, Children, Health, Protective Care, Social Action and Finance. A special appeal for funds brought in very nearly a million dollars in 1920 and a slightly smaller sum in 1921. More money, better organization, livelier public interest, stronger enthusiasm and more scientific methods combined to produce wonderful results all along the line. Not only were the clergy and laity more actively interested in the mission of charity, but the services rendered to the poor and the suffering were many times greater.

Similar achievements have been recorded in other dioceses besides New York. The latter is singled out as an illustration, not as a unique case.

Not only for particular dioceses, but for the country as a whole, some comprehensive organization seemed necessary. In the words of the Reverend Doctor Kerby, Catholic charities in the past had "suffered from certain forms of particularism." There was too little coöperation, too little interchange of ideas. Social workers were inclined to see only their own isolated problems "and not to visualize them as phases of one vast problem that challenges the Christian intelligence of the world." To correct this defect was the mission of the National Conference of Catholic Charities, founded in 1910 by Cardinal Gibbons. At the annual sessions of the National Conference, social workers have gained a new breadth of vision, a new inspiration.

With improvements in organization there have come also improvements in method. To those who regard charity as simple alms-giving, it may seem incredible that a scientific technique should be necessary in charitable work. Nevertheless, it is required, because, as has been said, charity to-day is dealing with the results of complex economic and social conditions. Prospective charitable workers in larger and larger numbers are seeking a formal training in institutions such as the New York School of Social Service.

The same tendency can be seen in the National Conference of Catholic Charities. The papers which are read at its sessions are becoming more and more technical. For instance, in 1921 such subjects were discussed as psychiatry, intelligence tests, the psychological and social causes of delinquency, penology, sex education, public health, minimum wage legislation, unemployment insurance and vocational guidance. Again we come back to the point made in the opening paragraphs of this article: the prin-

ciples and motives of Catholic social action are unchangeable, but the methods alter with each new age.

Today, Catholic charities are complex and technical because there are so many complex and technical evils to be remedied. From birth to death, Catholic charities follow the individual through the mazes of modern life, ever ready to protect him from mishap. There must be maternity hospitals to usher into the world lives that might otherwise be lost because of deficient medical service. Then there are Catholic day nurseries, to care for infants whose mothers are compelled to work and asylums to shelter infants who have no homes.

After infancy is passed, there come the dangers of childhood. Every year thousands of children are brought to the bar of justice for more or less serious offenses; here the Catholic Big Brothers or Catholic Big Sisters or the Catholic Protective Society members step in to temper justice with charity, to obtain a parole and a fresh start for the young offender, instead of a prison cell. Prevention, however, is better than cure, and Catholic charity is beginning to grapple with the problem of preventing juvenile delinquency. It is a big problem. It involves an investigation of home conditions, supervision of amusements, provision of innocent recreation and medical inspection (because youthful waywardness is often caused or aggravated by poor health). Only a beginning has been made along these lines. Nevertheless, quite remarkable results have already been achieved by Catholic efforts in the Boy Scouts, the Girl Scouts, the Catholic Boys' Brigade, Catholic boys' clubs and girls' clubs and Catholic summer camps for city children.

The child becomes an adolescent, but charity's task is not yet ended. Children discharged from asylums must be properly placed in private homes, and "follow-up" work must be done for them by such organizations as the Catholic Guardian Society. Catholic girls flocking to the city in

search of employment must be directed to the proper kind of lodgings. Dance-halls must be supervised. Young men's clubs and girl's clubs must be organized to provide innocent amusement and social intercourse. Wayward girls must be given shelter and, if possible, encouraged and helped to avoid a second fall. In the last-mentioned particular, Catholics have good reason to be proud of the beneficent ministrations of the Houses of the Good Shepherd. But in the preventive work of founding clubs for young men and young women, the Catholic community in the United States has thus far proved backward. There are some remarkable exceptions to the rule, such as the splendidly equipped Carroll Club of New York, which is said to be the largest girls' club in the world and is certainly one of the most active. In some places the Knights of Columbus have done much to provide club facilities for younger men and a number of successful community houses have been established by the National Catholic Welfare Council and other organizations. But as yet these are exceptions, all too few in number.

Adolescence passes into maturity, and still the watchful mission of the charity must continue. The family must be guarded against shipwreck in case of sickness or destitution. To this task Catholics have given more attention than to any other branch of charity. In the United States and Canada there were in 1921 some 674 hospitals maintained by Catholic Religious Orders. In these hospitals many thousands of patients received treatment without charge or for a nominal payment. Moreover, several communities of Nursing Sisters brought cheer and medical care to thousands of patients confined in their own homes. While the battle with sickness is carried on mainly by Religious Orders, that against poverty, that other enemy of the home, is waged chiefly by the Society of Saint Vincent de Paul. In the year 1921, in the Archdiocese of New York alone, 1566 Vincentians cared for 8,424

families, giving money or food or clothing or employment or advice or consolation, as each case required. But statistics do not tell the whole story of this noble work, nor can words fully convey an appreciation of what it means to have thousands upon thousands of these laymen going out, week after week, in every part of the country (and in other countries as well), to save Christian homes from disaster.

And still the scope of Catholic charities has not been fully compassed in our survey. For adults who are unfortunate enough to be homeless there are Catholic homes and missions, inadequate at present, perhaps, but valuable to society. And finally, for the aged, who have run the gauntlet of life's buffets, there are Catholic homes in which the last few years of dependency may be safely passed.

In all these manifold phases of Catholic social action there is one unifying principle. It is the command uttered by Jesus Christ almost 2,000 years ago: "Thou shalt love thy neighbor as thyself." To return to the point made at the beginning of this article, the principle has received many different applications throughout the centuries that have passed, according to the needs of the time. In the present age, the need of civilization seems to be not so much for simple giving of bread to the hungry, although that is always needed, as for expert social service and for guidance toward a solution of modern labor problems. Catholic social action is endeavoring to meet these needs while continuing also the older and simpler forms of charity. It has a sound and true social philosophy; it offers the modern world a sane, constructive program of labor policies and it has built up an incomparable system of charities. Founded upon an imperishable rock of truth, it will stand unshaken, still giving stability to civilization and still showing Christ's love for the poor and the unfortunate, even for the sinner and the outcast, long after the "isms" of this perplexed century have been swept into oblivion by the rushing tide of time.

CATHOLIC CHARITABLE AND SOCIAL WORK IN THE UNITED STATES

REVEREND MICHAEL J. SCANLAN

SINCE the inauguration of the National Conference of Catholic Charities of the United States at Washington in 1910, many efforts have been made to discover the extent and variety of good works charitable and social under Catholic auspices in our country. To date, no authoritative statement covering the whole field has appeared. Of course, there is at hand a great deal of data regarding this matter, but much more must be available before anything like a true account of Catholic charitable and social work can be given. This story, in facts and figures, will be highly interesting and in all probability somewhat in the nature of a revelation to the vast majority of people. In 1910, when representatives of Catholic charities met for the first time as a national group, there were present three hundred and sixty-nine delegates, from twenty-five states and twenty-six dioceses. This was by no means an adequate representation of Catholic charitable effort in the United States, but it was the beginning of what has proved to be not only an altogether encouraging discovery, but a great awakening.

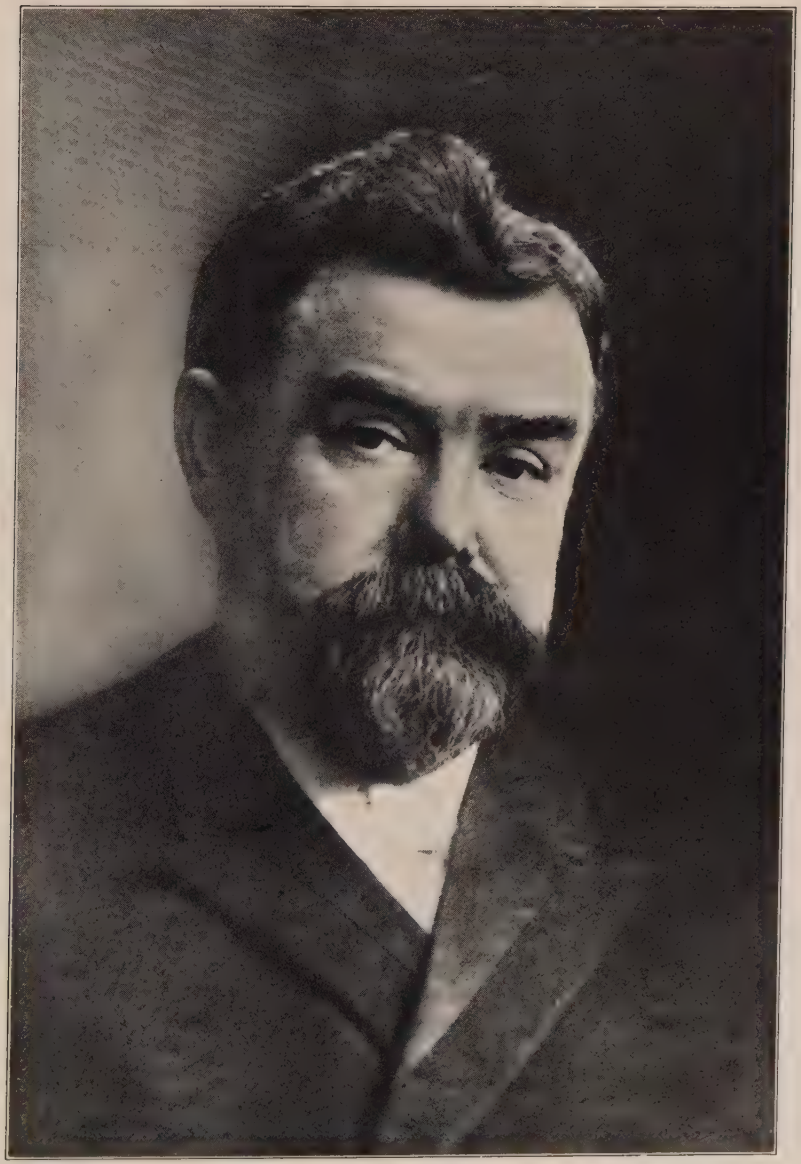
At the meeting of the National Conference of Catholic Charities in September, 1921, held at Milwaukee, there were over two thousand one hundred delegates, representing thirty-six states and forty-nine dioceses, and instead of the mere handful of Catholics, at the first convention of 1910, who qualified as experts in the administration of public charitable works, there were hundreds of men and women who were closely identified, in an administrative way, with the public charitable and social welfare departments of their respective States or cities.

The characteristic agencies of Catholic charity in the United States to-day are hospitals, reformatories, asylums for homeless infants, for orphans, for the deaf, dumb, blind, aged, crippled and mentally deficient, associations for the relief of the poor, such as the Saint Vincent de Paul Society, insurance fraternities, parochial guilds, and lastly, diocesan bureaus. These bureaus are being established under episcopal direction everywhere, as family welfare agencies and as "clearing houses" for all diocesan charities. Through them, there is coming to light for purposes of tabulation considerable information about many excellent works hitherto known only locally.

Already, the diocesan charitable bureaus have established a useful and reliable chain of agencies throughout the country for the transmission of valuable information, the transportation of dependents young and old from city to city and for the guidance of travelers. It was with the help of these that, for instance, the National Catholic Hospital Association secured the unexpected information that over sixty-three per cent of the hospital accommodations in the United States are under Catholic auspices.

Of Catholic orphanages, there are according to the latest census 295 in the United States, while there are 118 old folks' homes; 182 industrial schools; 153 infant asylums; approximately 150 day nurseries and 133 homes for working girls.

The Society of Saint Vincent de Paul, which was organized in 1914 as a national entity with a Superior Council located at Washington, has now a definite alliance with fifty-five dioceses and embraces 1160 parish conferences. This society has a membership of 16,583 in the United States and according to its latest report (1920) spent on relief approximately $873,701.90. The work of the Saint Vincent de Paul Society is carried on almost entirely by volunteers and is, without doubt, the largest and most effective organization of its kind in the world.



THOMAS M. MULRY

At present, it is not possible to give exact information, except in part, about other forms of charitable and social work under Catholic auspices and management, but it is well known that there are few if any forms of human need or dependency for which the Church has not already made rather generous provision, usually in the form of institutional care. It is conservatively estimated that over ninety per cent of the parishes in the United States have definite arrangements for the care of the parochial poor, this arrangement taking the form of a Vincentian Conference, a women's aid society or guild, a parochial social welfare worker or, in the absence of organized effort, the parish priest serving as dispenser of alms. Of course, the basis of organized Catholic charities is the parish. It is there that practically all have had their origin, whatever their development afterwards under episcopal sanction and encouragement.

It is well to have this in mind when reviewing the history of the development of Catholic charitable and social works in the United States, for long before diocesan institutions for the care of the sick, dependent and wayward came into existence, there were parochial groups caring for the poor and the neglected under the fine impulse of Christian neighborliness. There are evidences in abundance even as far back as the days of the early missionaries who followed in the wake of the discoverers and first explorers of our country that there went hand in hand with spiritual ministrations the greatest solicitude on the part of these early priests for the physical well-being of the natives.

In Colonial days, responsibility for charitable work belonged almost exclusively to the churches, and naturally the Catholic Church, within her very limited sphere and according to the measure of her means, looked after her own poor at that time. The English poor laws of Elizabethan origin were transplanted to American soil, but were

not any more successful here than in England. Were our American people dependent entirely upon governmental initiative in the care of the poor, homeless, sick and aged, we should now be in the sad state of lacking adequate provisions for such needs and hopelessly facing an impossible task. In charitable work, as in education, mostly everything we have that is worth while is due in the first instance to private initiative acting under the stimulating inspiration of Christian faith.

The Church has ever been the source of such encouragement and inspiration and nowhere more than in this land. It is true, we have few endowed Catholic charitable institutions or agencies, but we have what is, in the long run, much better, namely, the good-will and hearty support of the faithful at large, who foster and maintain the deserving institutions by their numerous though small donations. The Church in the United States in all her works relies upon the aid of all the faithful and not upon a wealthy few. Her charities have a support that is thoroughly democratic. In some instances, where Church agencies or institutions act in lieu of public agencies or institutions, there is, of course, public subsidy, but this is rarely if ever sufficient to support adequately the work so subsidized. Much is being said and written nowadays about the respective merits of private and public charities, the volunteer worker and the paid worker, consecrated service and public remunerative service. In the main, Catholic charities represent, in a large way, private charities, volunteer effort and consecrated service.

It is not at all likely that the Catholic Church will ever willingly surrender her traditional responsibility as almoner to the poor. This obligation is so vitally a part of her practical mission on earth and is so definitely contained in the mandate of the revealed Word that its repudiation is unthinkable, however widespread may become systems of governmental or secular relief. We may always

expect to find in the Church or acting under her guidance countless devoted men and women who feel content to give their time or talents wholly or in part to the service of others, and this without remuneration. They are willing to volunteer, in God's name, for the good of their own souls. This is consecrated service. The more widespread this motive and this service the more certain are we that the poor, dependent and neglected will not be cast aside nor their needs overlooked. Of course, we are not unaware of the strong claims made nowadays for secular social service and publicly-administered welfare agencies. To many minds, especially those that have no longer any strong attachment to Christian teaching, "the Government is the thing." It is father, mother, friend, nurse, protector, monitor, everything. It would serve as little good to underestimate our reliance upon the State as it would to exaggerate this reliance; but the over-emphasis of the utilitarian, secular motive in disparagement of the old religious motive in the work for human betterment is one of the great misfortunes of our time.

We are told by the advocates of secular versus religious service in public welfare work that the old-time religious motive of helping others for the "good of one's soul" was selfish and increased rather than diminished dependency. It has never been historically proven that dependency was fostered rather than diminished in the days when the Church acted as almoner of the poor, but it is admissible that many who might otherwise have starved under the heartless and indifferent governments made known their needs to the sympathetic Church. We have the same experience to-day in connection with many of our newly-formed public commissions to provide for widows, the aged and the injured. The existence of these does not necessarily create dependency, but merely reveals it, and that for the manifestly good purpose of affording assistance.

As to the much-mentioned objection that "doing charitable work for the good of one's soul" is selfish and not primarily for the good of the individual or public benefited, it should be said that one who works "for the good of one's soul" is really working for the glory of God; for the soul's good cannot be promoted except by means that conform to the laws and will of God. Certainly, one cannot be said to be selfish whose motives and whose deeds are for the glory of God. Besides, and here the matter takes on a more practical aspect, it is improbable that lay remunerated effort under private or public auspices can ever summon to its service that degree of devotion and permanent attachment so necessary for the proper care of the sick and aged and mentally deranged that possesses the souls of the men or women who are laboring voluntarily because of love of God and their fellow-man. Humanly speaking, these are not occupations that make more than a passing appeal to the average person. As a practical matter, relatively few persons of high character and superior talents can be enlisted in the service of our public welfare institutions for any great length of time. Their personnel, especially in those occupations where direct and constant contact with the sick and dependent is necessary is constantly changing.

A non-Catholic trustee of a Massachusetts insane hospital, after years of experience with the practical problems arising out of the care of the insane, declared unhesitatingly a few years ago that the proper standard of care for the insane would not be reached until the State enlisted people who were willing for godly reasons to consecrate their lives to this work.

After all, doing work "for the good of one's soul" not only corresponds to the divine injunction to "love one's neighbor as one's self" but to the very natural impulse which consults first one's own good as the surest guarantee of further effort. All the strong impulses of life

in the matter of self and race preservation are kept alive in the first instance by the personal pleasurable mandate. So that helping others "for the good of one's soul" is, after all, the surest guarantee, on a natural as well as supernatural basis, that others will be helped. Reason and faith confirm the wisdom of this motive. The absence of such a motive does not necessarily preclude the helping of others, but it does argue strongly against either permanency of effort or devotion to the point of sacrifice.

Even among people who are devoid of Christian faith we find such altruism as they practice prompted in the main by a religious motive bearing upon the prospect of advantage to the doer of what is good. Perhaps, we have not reached the point in the practical development of our secular welfare work in the United States where we can point out as yet the failure of such work as a whole, because, fortunately, our people in public as well as in private service are still strongly attached to Christian principles and embody them in their daily occupations and contacts. But with the increase of the claims of those who would rule out all reference to religion in the conduct of affairs, another generation may conceal or forget the religious motive and rest content to labor for the good of others upon the basis of the measured meagre service of the hireling. When this comes we are back to pagan standards and with them cruel indifference to human suffering. No, it was not the doing of charitable work for "the good of one's soul" that begot an evil it was supposed to eradicate. The abuses or frailties of the early monastic system of relief can be otherwise accounted for.

There may have been some unfortunate consequences following from this rather general and somewhat unscientific system of relief, but probably its chief weakness was the ease with which countless people could reckon upon daily sustenance without any personal effort and initiative. And yet, this method was wonderfully above

those of earlier centuries. Many writers on the subject of modern progress are continually expressing surprise and even indignation that the early Church, or nations living in harmony with her, did not bring about a much more rapid and more complete transformation of standards, social, moral, educational, etc., covering early Christian peoples, but they forget that human nature, human traditions, human psychology do not change en masse at the "drop of the hat," nor at the beck of even the most powerful. It is all a matter of progressive development under guidance that is at once inspiring and corrective.

The feudal system with all its limitations was a step decidedly in advance of the serfdom of pagan days, with its brutal herding of humans. In those days the Governments fed their countless slaves as they fed the cattle of their fields and only when rulers feared the wrath of rebellion did they offer the sop of increased rations.

The overlord of the feudal system, on the other hand, was in a sense the father of his community and provided for all within his jurisdiction according to Christian standards. He was glad to welcome the coöperation of the monasteries in the care of his retainers. Thus, there grew by slow stages the eleemosynary position of the great monastic institutions. There has always been a notable advance in the spirit of self-reliance and of economic independence among Christian peoples from century to century. That is the inevitable working out of Christian teachings in the lives of those who follow them. It is the verification of the parable of the talents. The only kind of dependence that follows from Christian teaching is dependence upon God and reliance upon the providential means that He has instituted for human guidance in the affairs of the soul. But even in this we cannot forget that grace does not destroy nature nor nature's functions, but rather perfects them.

To return, then, to the practical position of the Church in the field of charitable and social work, it may be said that no matter how things turn out there will always be in the Church an overwhelming preponderance of voluntary, consecrated charitable service. Indeed, the tradition of consecrated service has been and is to-day so strong that we find few Catholic people thinking in terms of paid lay service under Church direction in the field of charitable and social work. There are, however, some works of this kind under her auspices that can be done adequately and in a way that brings credit to her only by well-trained and reasonably-compensated lay people.

Apart from her great fundamentally spiritual mission, the Church asserts her definite social mission. As a mere organization interested in human welfare she holds an overwhelmingly important position in the world. She counts over one-third of the earth's population as her children; through her Hierarchy and her canonical organization she takes a definite place in the world's economy. Under such circumstances, contact with individuals, agencies and peoples without as well as within her fold calls for a definite, reliable and well-ordered relationship. In the practical order those whose lives are consecrated by vows and who live in communities are limited in their points of relationship and contact with the outside world.

To meet just this situation there must be available within the Church those who may be counted upon to establish the necessary contact between her as a socializing agency and those who are outside her fold. An acknowledgment of this fact has led within recent years to the enlistment of paid service and more efficient administrative measures along diocesan and national lines. It is hoped that in a measure the National Conference of Catholic Charities will suggest from time to time ways and means to give more practical and more effective expression in a national way to the charitable and social agencies of

the Church. We do not look forward to the adoption by Catholics, on any extensive scale, of paid lay effort along these lines. Since the Church encourages and cherishes consecrated service as far as may be among her children, no other form of service is at all likely to supplant it, though lay remunerative effort is bound occasionally to be found necessary, and when it is necessary it must, of course, be of a high order and adequately recompensed.

It is not likely that the Church will run the risk of having either her principles or her methods less honorably exemplified by her lay representatives than by her Religious. There is too much at stake to countenance anything but the best, and this we are certain to have as the years go by. The first educational effort to promote the preparation of Catholic lay trained workers in this field, taken some nine years ago, has advanced considerably during that time, until now, in addition to the original course started in Boston under the auspices of the Diocesan Charitable Bureau in 1912 there are schools conducted by Fordham University, New York; Loyola College, Chicago; Trinity College, Washington; Emmanuel College, Boston, and the Clifton School under Hierarchial patronage in Washington. The eventual output of these schools and of others to be opened later is bound to influence very considerably the practical social work of the future.

No less in the service of the State than in the service of the Church are well-trained Catholic lay workers needed, for we are living in an age of social legislation. Legislative panaceas for all human ills are the order of the day. Unfortunately, many of the proposals are of a kind to awaken misgivings and even fears. The philosophy of the modern superman advocates must be fought and fought strenuously. It is against fundamental Christian teachings to advocate the elimination of the so-called unfit. Catholic philosophy of life is opposed to any process of social selection that builds up an aristocracy of supermen

at the expense of the enfeebled or socially handicapped. The body "is the temple of the soul," however imperfectly constructed it may be at times according to eugenic standards. Catholic practice in charitable matters, as in purely religious affairs, is based upon the importance of man's soul; not solely upon the perfection of his body.

We are then facing to-day a very interesting and very important task along social and charitable welfare lines in the United States. We may well ask ourselves the question: what shall be the dominating influence or philosophy of life of those charged with the responsibility of directing human affairs among us? We know what this influence, this philosophy of life, will be within the Church. We are, unfortunately, not at all certain what it will be outside her sphere, but we fear it will not be altogether sound or safe. Therefore, the Church in the United States, acting through her religious and lay representatives in the field of charitable and social work, will continue at her great task, conscious of the value of her principles of action and confident in the source of her undying strength, having as her aim the relief of human misery, the softening of the asperities of life, the lessening of sin with its accompanying ills. In this great crusade all the forces available, religious and lay, volunteer and paid, will be enlisted, and none more eagerly than the Lay Apostolate, high-minded Catholic laymen and women willing to take up in a practical way the work of adjusting social conditions to the changed order upon the rock-bed foundation of Catholic principles, for the tremendously important thing in life is what line of action, what social theories, what moral tenets, what convictions concerning religion, the State, the marriage bond and human society in general are shaping the conduct of those about us.

If one analyze the life of each generation one will find that it represents a contest due to the never-ending conflict of interests; personal interests, group interests, national

interests, religious interests and so on. Each is striving for its own, some by fair means, some by foul; some by adherence to principle, some with contempt for principle; some with high motives, some with low; some with the fear of God in their hearts, some without faith in anyone or anything but themselves. The only reason why the world goes on tolerably well is because God in His great providence gives strength to those who have faith in Him and have the courage to proclaim and defend His law. There is no obscuring the issue; the great contest of the twentieth century is already upon us. Shall it be rampant materialism, the religion of economics, or spirituality based upon Christian Revelation? Shall it be subjectivism with its glorification of the sovereignty of the individual, or shall it be objectivism with the acknowledgment of the supreme sovereignty of God?

Yes, the contest is on as it never has been before since the dawn of Christianity, and these are momentous days. Days that will find us, let us hope, up and doing, full panoplied in the armor of the spirit, standing squarely for legitimate authority in whomsoever vested; holding back with unconquerable determination every attack upon these glorious institutions, the Church, the State, the home, that our great religion has done so much to raise to positions of honor among the civilized people of the world. The day of the kingship of the people has come and the social order is changing in many of its traditional aspects. And so we must take our place in the practical life of the community as well as in the councils of those who shape public policies and determine the course of events. The individual, the family, the State, the nation, the world, need Christian principles as they have never needed them before. To hold aloof from public affairs and from participation in the councils of those who are charged with the duty of guiding aright the great restless democracies of the world would be for Catholics nothing short of criminal. The true

Catholic well informed and well grounded in the truths of his faith has something of incalculable value to bring to the home and to the nation, and that something is precisely what both need now and need sadly.

CATHOLIC CORRECTIONAL INSTITUTIONS

WILLIAM H. DE LACY

IN the light of the latter part of the twenty-fifth chapter of the Gospel of Saint Matthew, the children of the Church early turned their attention and their service to prisoners. "I was in prison and you came to me." The world was thrilled by Saint Vincent de Paul. The world still experiences the good wrought by this holy exemplar of charity.

Crime has been the problem of organized society from the beginning. Comparatively speaking, criminals are few, yet the many have lived in fear of them. The State has little to boast of. The accepted methods of criminal procedure and punishment certainly entail huge burdens of taxation, and as certainly lead to no correspondingly efficacious results in the suppression of crime, for most of our so-called criminals are recidivists and return again and again to their places of short and often comfortable confinement, where the ease experienced is often above that of the homes they have had. It is, certainly, open to question whether the State does not contribute to the development of criminals by successive short terms in city prisons, county jails, and penitentiaries where the inmates mutually educate one another in crime. And if Justice reigned, there would be no crime. It is the primary duty of the State to establish justice. Does the State function properly to this end when it is indifferent to a living wage, sanitary housing for both home and workshop, when it fails to suppress traffic in noxious drugs and liquors, when it does not properly support popular education? Our continental population was enumerated at 91,972,266, on January 1, 1910, and on that day there were held in confine-

ment, 136,472 prisoners, of all ages, of whom 24,974 were in reformatories for juveniles. Nearly nine per cent of juvenile prisoners were illiterate. The great majority had been guilty of misdemeanors or minor offenses. Only one State—Mississippi—failed to report a juvenile reformatory.

The United States Census report of 1918 shows that ninety-seven per cent of those sentenced for offenses peculiar to children, such as truancy and incorrigibility, were committed to reformatories for juveniles. It is a great advance that they go less and less into places of confinement for adult offenders. The offense most frequent among the juveniles was larceny, for which the commitments reported were 6028, or over thirty-three per cent. Disorderly conduct ranked next, at about sixteen per cent. These figures do not include children under ten years of age. In addition to these offenders, these juvenile reformatories are used for the care of dependent children. But we should not lose sight of the fact that by reason of its hereditary, improper guardianship, and low environment, the dependent child may, and often does, present a more difficult problem than the child termed delinquent by reason of his violation of some public law. The statutes usually define the delinquent child as one who has been convicted of violating any statute or ordinance or police regulation. The New York law expresses the latest advanced conception of a proper definition: "A child of more than seven and less than sixteen years of age, who shall commit any act or omission which, if committed by an adult, would be a crime not punishable by death or life imprisonment, shall not be deemed guilty of any crime, but of juvenile delinquency only." (Consolidated Laws of New York, Vol. IV, Sec. 2186, Page 2801). Section 5549, United States Revised Statutes, directs that juveniles under the age of sixteen years, offenders against the laws of the United States, shall be confined during the term of sentence in some house of

refuge to be designated by the Attorney-General of the United States. The National Training School for Boys in the District of Columbia is largely used for such purpose.

The statutes define a dependent or neglected child as any child who is destitute, or homeless, or abandoned, or dependent upon the public for support, or who has not had the proper parental care or guardianship, or who habitually begs or receives alms, or whose home, by reason of neglect or cruelty, or depravity of the parents, is an unfit place for such child, or any child under eight years of age found peddling on the streets.

The provision of separate tribunals for children known as juvenile or children's courts, and the increasing number of juvenile reformatories, undoubtedly both tend to increase the number of juveniles committed, because the disinclination to prosecute the children is met and removed by these newer educational methods substituted for the ordinary criminal court, criminal prosecution, and punishment by confinement with adult criminals—always felt to be too drastic for the child offender. And a further inducement to more frequent notice by procedural action in juvenile courts on behalf of the public of the wrong-doing of children is the enactment of legislation similar to the latest juvenile delinquency law of New York hereinbefore referred to, which prohibits fixing on the child offender the stigma of crime.

By the common law, the child before the dawn of reason, which is fixed at seven years, was conclusively presumed to be incapable of committing crime. Between seven and fourteen years of age, the prosecutor was obliged to prove the criminal intent, an essential ingredient, without which there could not be a crime. Malice would supply age was within these years the maxim. At fourteen, the age of puberty when the child possessed all the natural powers it would ever have, the law put upon the child full responsibility for its criminal acts, proof of which would,

as in the case of the adult, raise the presumption of the necessary criminal intent.

The increasing attention to the prevalence of crime has shown the failure of punishment as inflicted to reform offenders who in such large numbers repeat their crimes not once but many times. How difficult it is to make people over has been so often demonstrated by this recidivism that during the past seventy-five years efforts have more and more centred upon the juvenile offender as the more hopeful method to stem the rising tide of crime. The means developed have been the juvenile courts, with their probation officers, the volunteers attracted to the problem in the rôle of Big Brothers and Big Sisters, the juvenile court clinic with physicians trained in psychopathology, eye and ear and throat specialists, and dentists. And these methods have to some extent, at least, come into play in the treatment of even the adult offender. When the march of progress in criminology has reached the stage when we can without danger of error say of any given criminal, "Here is one whose hand will ever be menacingly raised against Society, who will always make the community more or less unsafe for the rest of us to dwell in, permanent commitment of such an offender will be both justified and demanded and recidivism will be relegated to the museum of the ills that once upon a time afflicted Society and the State. The head of Scotland Yard, in London, says that men who had already served one or more terms of imprisonment committed nine-tenths of the serious crimes there; that if they could be eliminated from such a situation, violation of the law would be diminished to less than a third of what it has been. At present, it is

> . . . exactly as if, instead of forming colonies to which all lepers were compelled to go and there remain, we permitted them, after a brief term in the hospital, to go where they please and marry. . . . The incorrigible criminal is worse than the leper, because he deliberately and purposely defies Society and spreads the contagion. It can hardly be

> questioned that the permanent segregation of the professional criminal class would very greatly diminish crime, nor can it be questioned that Society has the right to adopt such a measure of protection, nor that it would be entirely practicable.

Of course, there is the most important condition precedent that the criminal give unmistakable signs or evidence of his incorrigibility. But there should be an intermediate stage when those convicted of a prescribed number of felonies would be segregated into colonies especially designed for them, with competent medical oversight, where they would be made to earn their subsistence by means of useful occupations, under indeterminate sentence. And the power of parole should be exercised by boards composed of jurists, penologists and physicians trained in psychopathology. As Molyneux pleaded, let such a court or board of rehabilitation pass upon the matter of release just as it took a court to commit to prison. (See *Journal* of the American Institute of Criminal Law and Criminology, Vol. III, No. 2, Northwestern University, Chicago.) Congresses on criminology have adopted resolutions that hardened and professional criminals, recidivists, who present a great danger to Society, must be deprived of their liberty for as long a time as they are dangerous to the mass.

Such is the difficult field into which the correctional institution enters to render service to humanity. Economically it has been estimated that crime costs in the United States four millions of dollars a day. Morally, the havoc is infinitely more chaotic. Its abolition, or even substantial control, would introduce into human affairs a beautiful harmony like to that which obtains in the motion of the stars and the whole physical world.

When John Howard, the English prison reformer (1726-1790) visited Rome he found there a correctional institution, San Michele, and above the entrance, giving the story of the school, this inscription: "Clement XI, Supreme Pontiff, for the reform and education of criminal

youths, to the end that those who when idle had been injurious to the State, might, when duly instructed and trained, become useful to it. In the Year of Grace 1704, of the Pontiff, the Fourth."

In the United States, January 18, 1825, on what is now Madison Square, in New York City, the well-known House of Refuge was opened with appropriate ceremonies, nine children rescued from the slums being its first protégés. The institution soon outgrew this site, and in its present location on Randall's Island has assumed vast proportions. Boston's similar institution was inaugurated in 1826, and Philadelphia's in 1828. At Lancaster, in Massachusetts, in 1855, a girls' reformatory on the cottage system was established, each cottage to accommodate not more than thirty girls with a directing matron or house mother, and it is still in operation, a model of its type. The cottage plan was one of the recommendations made by President Roosevelt's Children's Conference at the White House in January, 1909. In the light of the conclusions of this White House Conference of 1909, it is interesting to read the letter of Archbishop Hughes, of New York, June 19, 1863, to Dr. Ives, of the New York Catholic Protectory:

"Let the children be in their House of Protection just as short as possible. Their lot is, and is to be, in one sense a sufficiently hard one under any circumstances, but the sooner they know what it is to be, the better they will be prepared for encountering its trials and difficulties."

The latest publication by the United States Census shows the New York Catholic Protectory to have the largest number of inmates, 1369, the next largest being the Ohio Boys' Industrial School, a State reformatory, with 1161 inmates.

In its Fifty-ninth Annual Report to the Legislature of the State of New York, June 30, 1921, the Protectory reports 2202 inmates, of whom 1192 were received from the New York City courts; 433 were in the girls' depart-

ment under the care of the Sisters of Charity of Mount Saint Vincent who teach in the classes of all the grades. Besides the scholastic training, the girls receive an hour's instruction daily in vocational work, domestic science, and laundry work. Special teachers are provided for stenography and typewriting; for vocal music, elocution, and dancing; for drawing, physical culture, athletics and game. Accompanied by their teachers the inmates visit places of interest within a reasonable distance of the institution. Through a placing-out bureau, the after-care of these girls is safeguarded; and even though a girl may have reached the age limit, supervision is not discontinued until she is known to be thoroughly capable of caring for herself. These protectories affording shelter, food, and raiment, and instruction in religion, morals, science, manual training and industrial pursuits, are now to be found in most of the dioceses throughout the United States.

The male department of the Protectory at New York, as well as in Philadelphia and other places, is in charge of the Brothers of the Christian Schools founded by Saint Jean Baptiste de la Salle, who has been called the Columbus of the world of education, opening as he did to the masses the opportunities that until his day could not be reached through the vernacular, but only through the classics. About 1684 he resigned his position as canon at Rheims to devote himself to the establishment of his order of Christian teachers, the Brothers. At no time is the Brother of the Christian Schools more called for. The schoolroom has now become the battleground between Christianity and the forces of evil and unbelief. At his institution of Saint Yon, Saint de la Salle set up a prisoners' reformatory, wherein the discipline was relaxed according to improvement. The inmates were given good books to read; they were instructed in the French language and literature and in mathematics; those without independent means were taught trades, and workshops were set up for them on the

grounds; all were encouraged in the innocent amusement of rearing singing birds and trailing flowers upon their window railings. But the saint did not stop at letters and trades. These were only means to a higher aim. He bent all his energies to their reclamation. Exhortations, spiritual readings made every evening after recreation, prayer and the sacraments were availed of. "It is inconceivable," says an eye witness, "how many perverted people became converted in this manner: how many rebellious or unruly youths learned to become modest and submissive; how many returned to duty and virtue. The most of those who were confined therein proved, in their subsequent conduct, the power and the goodness of the education they had received." And this remains the method and the spirit of the Catholic correctional institutions of our own day.

The vocational training can, in the majority of cases, seldom get beyond the initial stage of starting the boys in the trades as printers, carpenters, blacksmiths, etc., because of the shortness of their stay. Especially if the institution be large and, daily, boys are seen discharged and going out, those who remain, unless they be filled with a determination to perfect themselves in their chosen trade, will get uneasy and anxious to go, too. But at Lincolndale, the agricultural school of the New York Christian Brothers, better success has been achieved in wedding the boys to dairy farming. Lincoln, the embodiment of Americanism and concreting in his own life the opportunity that is the brightest gem in Columbia's diadem, is the ideal held up before the inmates. The boys sent there are changed by this Lincoln spirit. That, as one of the older boys put it, "is being like Abraham Lincoln and being a good dairyman." At the instance of Brother Barnabas, its founder, the writer some years ago applied to the Post Office Department to have the name of the town post office changed to Lincolndale. The system of marking the boys is calculated to develop by class enthusiasm individual efficiency. A

card is hung on the door of that classroom wherein the boys lead the others for that month in the amount of actual milk produced from the herd over which they have special charge. And to thus excel requires knowledge of breeding, of feeding, of care, of testing, of accounting. It means painstaking attention to details, kindness and patience and ability to work with others. It means being good by doing good. The boys are trained to do their work well and to be interested in it. To learn to love and care for animals is a very important part of their development. They are taught to dress neatly and to take pride in their own good appearance, and despite their hard and often rough work, they are a tidy looking set of boys.

Another Catholic correctional institution that is noted for achievement and with a widespread reputation for its success with boys coming to it from many parts of the Union, is Saint Mary's Industrial School, Carroll Station, Baltimore, Maryland, in charge of the Xaverian Brothers. It labors for the education, character training and industrial development of destitute, delinquent, or incorrigible boys between eight and twenty-one years of age. Grammar school instruction, manual training, and military drill are given. Music, including instrumental, is taught, and their boys' band is famous. The inmates are instructed practically as well as theoretically in some trade: printing, carpentry, masonry, plumbing, painting, tailoring, baking, electrical work, housework and farming. The School derives its support from voluntary contributions, city appropriations for city charges, and the proceeds from industrial and agricultural and garden products from shop and farm. Of the governing body, five members are appointed by the governor of Maryland, five members by the mayor of the City of Baltimore, and five by election. The mental, moral, physical, religious education of the inmates is ever kept in view, and no laudable means to promote it is ever neglected.

It should be remembered that children coming into

Reverend Theobald Mathew, O. S. F. C.

these correctional institutions are of the destitute and delinquent classes. Many of them are full of the craft, deceit, and cunning acquired in their undisciplined and irresponsible life in the school of hard knocks, and these habits of thought and action and their distorted view must be eradicated to give place to the Christian ideals of character and right living. The keynote of the success of these institutions is that the inmate is made to realize that he is in the hands of friends, and his confidence in his friends gains for him a new and better confidence in himself.

Of course, there is a problem growing out of the presumed competition with free labor that is part of the larger question of the labor of prisoners generally. The Thirteenth Amendment to the Constitution of the United States provides that neither slavery nor involuntary servitude shall exist except as a punishment for crime. While the reclamation of the inmate to good citizenship should be the primary object of the labor, rather than the output, yet most prison officials agree that labor to be truly beneficial to the prisoner must be productive, that is, it is of doubtful benefit, for instance, to have a prisoner build a wall simply to throw it down at the close of the day. To obviate the complaint of the unfair competition between prison-made goods and those made by free labor, it is often provided that prison-made goods shall be made for State use only. In all Catholic correctional institutions, the prophylactic and educational values of work and labor are recognized and the varied employments of the occupants are all interpreted in the light of divinely appointed duty of service to fellow-man.

In the early, and especially in the colonial, days of our country a single institution often served as almshouse, insane asylum, workhouse, house of correction and jail. Jails were mainly used as places for confining poor debtors. Committal to a jail as punishment was comparatively rare, except for religious or political offenses, in many of the

colonies. While it is frequently asserted that most of those confined on account of sex offenses are feeble-minded, statutes to-day in the several States generally forbid the incarceration of the insane in jails, and declare that a violation of the public law by an idiot or insane person is not a crime, and make provision for the commitment of such a one to the State hospital for the insane or some appropriate institution. Such other institutions being frequently those Catholic ones under the kindly care of the Sisters of Charity of Saint Vincent de Paul like Mount Hope at Baltimore and their similar hospital at Buffalo, New York.

Many delinquent girls and women are sent or committed annually into the Houses of the Good Shepherd conducted by the Sisters of the Congregation of the Good Shepherd of Angers. God has blessed their work and shown them to the world by their wonderful fruit, the Sister Magdelenes, their saved protégés who wear the brown habit and follow the austere rule of Saint Teresa, passing their lives in work and prayer. These are governed by a religious of the Good Shepherd who presides as Mother.

In 1921, there were 282 Houses of the Good Shepherd, distributed as follows: 122 throughout Europe; 15 in Asia; 10 in Africa; 62 in North America, of which 52 are in the United States; 1 in Central America at Nicaragua; 62 in South America; 10 in Oceanica; 2 in the Philippines, at Batangas since 1913 and at Manila since March 2, 1921, under the patronage of the then Archbishop Dougherty now Cardinal of Philadelphia. Their houses, divided into twenty-nine provinces, comprise a total personnel of the Congregation of 66,452, of whom 8995 were religious and novices; 4342 were prisoners committed to their care; 21,647 were penitents; 12,854 were orphans and in the preservation classes; 2689 were Magdelenes; 1585 were pensioners and others. All these lead a most industrious and self-sustaining life either skillfully plying their needles

in work that is not only useful but so ornamental as to approach often the truly artistic; working on and with sewing machines; in laundry; in the gardens; duck ponds; chicken yards; and above and beyond all it is the sweet task of a sister of the Good Shepherd to lead souls to the Infinitely Good God. As stated by one of these sisters, the roughest among their charges under the influence of religion achieve in time refinement and dignity. Astonished at first by the fervor which reigns in these places, these poor unfortunates are easily won over by grace and the beauty of virtue. Hymns of reparation and praise, the generosity of others, captivate them. And timidily at first, then unhesitatingly they, too, launch out into sacrifice, they have discovered the key to right living in a cause sanctified by Christ. Thus is the practice of religion the secret of the efficiency of the houses of the Good Shepherd in dealing with the ofttimes difficult nature of their charges. And, as a sister remarked, many among them have a native nobility of character that might have unfolded differently under the influence of a good Christian home. Parental neglect, improper guardianship, homes broken by the prevalent evil of divorce, all work terrible destruction among the young and inexperienced.

This Congregation was founded in 1641 by Blessed John Eudes to work for the salvation of souls by devoting itself to the conversion of young girls who have had the misfortune of falling away from the path of virtue. He wrote in his Constitutions: "A soul is worth more than a world, and to assist in drawing it from the abyss of sin is a greater work than to create a world; to work for the salvation of souls is more pleasing to God than to suffer martyrdom."

In 1835, the Venerable Mother Mary of Saint Euphrasie Pelletier, superioress of the House of Angers, obtained from the Sovereign Pontiff Gregory XVI permission to raise this monastery into a generalate. The Religious of

the Good Shepherd give themselves to recollection and prayer in the silence of the cloister, and they add to the three virtues of religion that of working for the salvation of souls, thus uniting the contemplative with the active life. God only knows the souls they have won from the brink of despair back into the sunlight of His love. And these despairing girls are made by service self-supporting, also through laundry work, the needle, the raising of ducks and chickens, and repairs and alterations of the buildings and grounds of the various houses. In fine, all are compelled to admit that these are the most efficient and successful of all correctional institutions.

After-Care.—It is admitted that our Catholic correctional institutions are doing splendid work for the physical, mental, moral and religious training of their inmates. No effort is spared in striving to fit them for their future in society. The State manifests its jealous interest in them by the frequent visitations of its inspectors to ascertain if the inmates receive proper care and attention. But those by experience best qualified to judge are of the opinion that the inmate never so much needs direction and supervision as he does on leaving the portals of the institution that has sheltered and formed and reformed him. Out into the busy world he goes, equipped, it is fondly hoped, to fight his way, but still needing what is termed after-care. Without this after-care, the thousands of dollars spent and the invaluable life-service of the holy men and holy women energetically and lavishly devoted to this work, would in great measure be wasted. Of course, the best, the ideal home is that ordained by the God of Nature. From such a citadel the problems of life can best be met and conquered. But where this home is lost, the nearer the substitute home, the working boys' or other home, approaches the natural environment, the better will be the outlook for the future. Such homes for after-care, in order to be effective, should be limited to about twenty-five.

Routine as far as possible should be conspicuous by its absence. The effort is to develop the personality of the individual and awaken in him, by the examples about him, the ambition to make a comfortable home for himself. He is made to realize that it is up to him to earn his livelihood, to find a job.

The want columns of the daily newspapers are scanned for opportunities that seem to fit his case. He is then encouraged to go out to hunt the place and interview the employer, thus developing initiative, ingenuity, and independence. But always help is extended to assist the boy select the occupation or trade best suited to his likes, his talents, and his preparation. Round pegs will not fit into square holes. If evening after evening the boy makes no mention of the work at which he has been employed during the day, it is concluded that the work has not his interest, that he is disgruntled. It is time to suggest to him a change. This is frequently followed by the desired result, his interest is aroused, for he talks constantly with his companions in the working home about his experiences at his job during the day. The boy is in the right place.

Then the boy must not only know but practice thrift, and learn the value of a bank account. The institution has been his fairy godmother, and he may not at first realize that he must now take care of himself. Though sadly needing shoes, his first money may be thoughtlessly expended for candy and peanuts; but he soon learns, and once started on a bank account he delights in watching it grow. The bank account is the soul of discipline, for the boys talk among themselves in the home about the amounts they have to their credit, and the spendthrift is influenced and spurred on to emulate his more thrifty fellows. All along, table manners and other good habits as well as his religious welfare are looked after; and when it is felt that he has mastered the science of a happy home, the corner-stone of the State, these after-care homes select a proper

family into which their protégé may go as a boarder. Care is taken to find a normal family, a real "home, sweet home," wherein, perchance, the boy may find his own future helpmeet.

Well do these after-care homes inculcate good citizenship and right living. One of these homes in an Eastern State is able to report that, after ten years, the number of homeless boys sent to the reform school has already been reduced eighty per cent and they are ambitious to see such commitments become zero. Such homes are Saint Philip's, New York City; Saint James's, Baltimore; the homes at Chicago, Philadelphia, Arlington, New Jersey, and Utica.

Auxiliary Agencies.—The Society of Saint Vincent de Paul, to which no work of charity is foreign, encourages its members to devote part of their leisure to the good work of visiting the prisoner in his cell. Mingling among the prisoners Sunday after Sunday, Vincentians win their confidence, which makes them valuable co-workers with the prison chaplain, whom they can often direct to those needing his spiritual consolation. They are often the friends in need and in deed to the dependent families of these incarcerated men; and theirs is a great influence to mold the latter into aspirants for future good citizenship.

The first establishment of this society in the United States was at St. Louis, Missouri, in 1845. It encourages the organization of Big Brothers and Big Sisters to coöperate with courts and the institutions in work with probationers and paroled prisoners, as well as in the work of prevention.

The Knights of Columbus have established a correctional department at many points throughout the United States, and maintain paid workers in local juvenile courts for the benefit of both boys and girls.

The Catholic Protective Society of the Catholic Charities of the Archdiocese of New York is organized to deal

with all Catholic offenders against the law, and to perform probation and parole work for courts, state prisons, penal and reformatory institutions. It aims to keep first offenders from being sent to prison, and gives relief to the families of prisoners.

In St. Louis, Missouri, there is an aid society for inmates of penal and reformatory institutions, the purpose of which is the spiritual and temporal welfare of Catholic prisoners and their rehabilitation after discharge.

Most of the archdioceses maintain a central bureau for the coördination of the activities of Catholic charities for both dependents and delinquents.

Brother Barnabas discussed with the writer during the National Conference of Catholic Charities and Corrections held at Buffalo in 1909 the need of an organization to promote the development of our own works. It gave me pleasure to place his subsequent letter on the subject before the Right Reverend Rector of the Catholic University of America, Bishop Shahan, who called a preliminary meeting at the University February 19 and 20, 1910, and assigned Reverend Doctor William J. Kerby to act as secretary. The result was that the first Conference of Catholic Charities was held the following September at the University under the active presidency of Bishop Shahan, with the late Cardinal Gibbons as honorary president. Its reports, of which seven have now been published, contain splendid expressions of the wise activities of our holy religion in dealing with the problems of delinquency and dependency. It has become the bond of union for the unnumbered institutions and organizations, both religious and lay, which are doing the work of Catholic charity throughout the United States. Its laudable aim is to be the attorney for the poor in modern society, to present their point of view, and to assist the coming of the day of social justice.

In that day of social justice both strike and lockout

will be thrown into the discard of useless weapons, and the need for the work of Catholic correctional institutions in the service of our country will have shrunk to an irreducible minimum.

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CATHOLICS IN THE TEMPERANCE MOVEMENT

REVEREND P. J. O'CALLAGHAN, D. D.

THE indulgence of appetite takes different form with different individuals and peoples. It breeds such evils in individuals or in nations that it often becomes necessary to invoke extraordinary means for staying the deadly course of these evils. From time immemorial alcohol has been one of the most insidious of habit-forming drugs. It has been most dangerous because it has been most insidious. And it has been most insidious because the effects of alcohol drinking have been so much obscured by the immediately apparent benefits and by the initial charm in the drinking customs of society.

It would seem as wicked in the recent past to doubt the wholesomeness of alcoholic beverages as to question the significance of epidemics in the days when pious folks believed them to be the manifestation of Divine wrath. Credulous and afflicted generations in the past were victims of their own ignorance and of their unconscious offenses against natural laws. A people that knew nothing of germ life could not be expected to recognize that alcohol was a poisonous product of living creatures upon the skins of the grape rather than part of the fruit of the vine. At all events, efficient remedies against alcoholism could be no more expected before accurate knowledge of alcohol came into man's possession than remedies for epidemics could be devised before men knew of disease germs and the deadly consequence of their own neglect of hygienic laws.

The inspired writers of the Old Testament in their denunciation of wine and other strong drink seemed to know something of the nature of alcohol as well as the degrading effects of its use. Moses may have meant alcohol

when he said, "'Tis of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall; their clusters are bitter; their wine is the poison of serpents, and the cruel venom of asps." The early Christians viewed with horror the orgies of the pagans. With these bestial exhibitions close at hand, they shrank from drunkenness as part of the paganism they renounced. The Fathers of the Desert, the founders of the great religious orders of the Church, and the masters of the spiritual life, not only condemned drunkenness but maintained that all wine and strong drink should be avoided as fomenters of lust and every manner of sensuality.

The increased use of distilled spirits in modern times has intensified the evils of alcoholism. Concentrated alcohol has hastened the destruction of individuals and of nations. Commercialism has made the distribution of men's vices easier as well as the distribution of their goods. It has, with utter moral obtuseness scattered the evils of alcoholism among the rich and poor of almost every nation.

The modern temperance movement is not much more than one hundred years old. In fact, it has been so profoundly modified throughout its progress that one can hardly specify any exact date of origin. It would be hard to recognize as part of this movement the first temperance organization which was formed by 200 farmers at Litchfield, Connecticut, in 1789. They merely pledged themselves not to furnish liquor to those working on their farms. The society which was formed at Moreau, Saratoga County, New York, in 1808, was a very feeble beginning of the abstinence movement. Although the members pledged themselves to abstain from distilled liquors and wine, "except in cases of sickness or at public dinners," they seemed to take for granted frequent exceptions and placed a fine of only twenty-five cents upon the breaking of their pledge, and in case of actual intoxication, a fine of only fifty cents. Another society, which was organized in a tavern, and

which agreed to fine its members twenty-five or fifty cents for drunkenness, had a by-law which required members who became drunk besides paying their fine to treat all the other members of the society.

These "moderation societies," as they were afterwards called, demonstrated that societies which did not demand of their members the complete repudiation of alcohol-drinking, were unable to wage effective war against alcoholism. But in spite of their faintheartedness they were the forerunners of genuine temperance reform in individuals and in communities. Undoubtedly they helped in clearing the way for the American Temperance Society which was established in Boston in 1826 and was devoted to total abstinence. After some years of struggle it spread into every State in the nation except one. In 1840 the Washington Temperance Society was organized. The Rechabites were formed in 1841; Sons of Temperance, 1842; the Cadets of Temperance, 1845; the Good Templars in 1851. The spirit of temperance was abroad in the United States seventy-five years ago. It will be to the everlasting honor of our country that even then the spirit of temperance went forth from our shores to strengthen the sentiment in England, Scotland and Ireland; and later on in the Scandinavian countries.

In the first half of the nineteenth century, Catholics were a small factor in the United States. It was the Protestant people that were for the most part suffering from the evils of intemperance in this country. Many resolutions were passed by various Church organizations and ministerial conferences against the abuses of intoxicating drink by the clergy and laity of their denominations. The Catholics who began to crowd into the country in the forties and who brought their drinking customs with them, gave very soon and abundantly, evidence of the need of temperance reform. The part which Catholics played in this movement of those earlier days cannot be definitely

stated. There must have been some parochial activity against intemperance. Many individual Catholics undoubtedly joined the various temperance societies which were then forming as social rather than religious organizations. The movement has been particularly single-minded from the beginning. There is little or no evidence of efforts to use temperance organizations as the vehicles of any part of extraneous propaganda. It was a Quaker that suggested to Father Mathew that he might do marvels for God and humanity if he would consecrate himself to the cause of temperance. By heeding the appeal of this good Quaker, Father Mathew became preëminent among the advocates of temperance of all time. His labors in Ireland, which began in 1839, have entitled us to claim for Catholics an early and a brilliant part in the world movement against alcoholism. After ten years of great triumphs in Ireland and England, Father Mathew came to the United States. He was welcomed by the mayor of New York and the City Council. In Washington he was entertained by the President and admitted to the floor of the Senate and of the House of Representatives. This distinction had been granted to a foreigner only once before, and that to General Lafayette. Henry Clay said on that memorable occasion:

> It is but a merited tribute of respect to a man who achieved a great social revolution—a revolution in which no blood has been shed, a revolution which has involved no desolation, which has caused no bitter tears of widows and orphans to flow, a revolution which has been achieved without violence, and a greater one, perhaps, than has ever been accomplished by any benefactor of mankind.

Father Mathew rendered great service to the Church of the United States as well as to the temperance cause. He set the light of Catholic love of sobriety upon a candlestick where it gave light to all the world. He gave his pledge to over half a million people during his stay in the United States. Those whom he pledged to total abstinence became the founders of temperance organizations in many

localities. These were as a rule independent societies and therefore without the mutual support which a general organization alone could give. The need of such a general organization became increasingly apparent and the Catholic Temperance Societies of Connecticut formed themselves into a State Union. Their action was largely influential in calling at Baltimore, February 22 and 23, 1872, the first annual convention of the Catholic Total Abstinence Union of America, or the National Temperance Union of the United States, as it was then known.

From the beginning the leaders of the American Hierarchy gave their support to the Catholic Total Abstinence Union of America. Even before the organization of the National Union the whole Hierarchy in the decrees promulgated by the Second Plenary Council of Baltimore in 1886 exhorted pastors:

> For the love of Jesus Christ, to labor with all possible care and energy for the extirpation of the vice of drunkenness. To this end we consider most praiseworthy the zeal of those faithful children of the Church who, the more surely to avoid all danger of excess, pledge themselves to total abstinence.

The Third Plenary Council again commended the total abstinence movement and the societies dedicated to the promotion of it. The Catholic Total Abstinence Union of America during the fifty years of its existence has retained the confidence of the American Hierarchy and has received the cordial approval of the Sovereign Pontiffs from Leo XIII to Pius XI. Not only were these approvals sent in the form of Apostolic Blessings to the annual conventions, but sometimes by Papal briefs and the generous bestowal of the Church's richest spiritual favors.

Besides the Catholic Total Abstinence Union of America, there have been many organizations which have done much towards promoting the cause of temperance among Catholics. Some of them have been identified with the National Union at certain times and have been sepa-

rated from it at other times. Some have never been affiliated except by bonds of sympathy. The Knights of Father Mathew deserve special mention for creating sentiment against alcoholism. Theirs has been a long and continued story of loyalty to the cause they have loved and of efficiency in its service. During many years they were identified with the National Union; during many other years they have maintained their independent existence. The Ladies' Auxiliary of the Knights of Father Mathew has remained in the Union where it continues now to play a large and important part.

The League of the Cross rendered admirable services to the cause of temperance. In the East its societies for the most part became merged in the Catholic Total Abstinence Union. In the Far West, where the League prospered most, its societies could not function with the National Union, principally because of the great distance that separated them from most of the societies of the Union. The Priests' Total Abstinence League failed to enlist a majority of the priests who were total abstainers but it has always been a fine influence in preserving the highest ideals of the clergy. To this same end nothing has probably done so much as what was called the Seminary Apostolate. The chief apostle of this movement which enlisted under the banner of total abstinence the majority of the seminarians in the largest seminaries of the country, was a saintly priest whose memory is enshrined in the hearts of all who knew him. There have been many organizations that have been local or even parochial, which have been devoted to the cause of temperance. It will be impossible however, to do more here than bear testimony in a general way to the services rendered by them and to declare that by their work for temperance they have "builded better than they knew."

Fraternal, beneficiary and other societies among Catholics that have not been professedly temperance organiza-

tions have rendered noteworthy assistance in creating public sentiment against alcoholism. While it is, of course, impossible to enumerate the services rendered by all these, yet especial mention should be made of the valuable work done by the Young Men's Catholic societies and particularly by the national organization of these societies. None can question the notable contribution to the cause of temperance made by the Knights of Columbus. This, which has become the greatest fraternal organization of Catholics in the world, was founded by members of the Catholic Total Abstinence Union of Connecticut. From the beginning no one connected with the liquor interests or saloon business was eligible for membership. Its banquets and public functions were total abstinence banquets and functions. The Knights of Columbus have rendered invaluable service in creating that public sentiment which has culminated in the extirpation of the saloon and in the minimizing of alcohol-drinking and its disastrous consequences among the people of the United States.

The devotional life of the Church has done much in creating a Catholic sentiment in favor of temperance. The League of the Sacred Heart has had total abstinence as a condition of its highest degree of membership. The devotion to the Sacred Thirst which encouraged total abstinence during the season of Lent, has been a powerful aid to temperance sentiment. Millions of leaflets urging total abstinence in honor of the Sacred Thirst were for many years distributed in Catholic Churches throughout the land at the beginning of every Lent. Lenten regulations have suggested that total abstinence from alcoholic drink be practiced and especially by workmen who have been dispensed from fasting and abstinence.

A great number of bishops have always given the total abstinence pledge to the children at the time of Confirmation. Many pastors have also given the pledge at the time of First Communion. It has been practically a universal

custom for pastors to give the pledge of total abstinence to individuals who have been guilty of the sin of drunkenness or who are liable to become victims of strong drink. In fact, it is impossible to calculate the enormous services rendered by bishops and priests to the cause of temperance for the past seventy-five years. The whole Church has naturally arrayed itself against drunkenness and a great number of her most distinguished bishops and priests have always been leaders of the temperance movement among Catholics.

Under the tutelage of the religious forces combating alcoholism there grew up in the United States organizations which were partly or wholly political, that set before themselves the purpose of regulating and finally of extirpating the traffic in alcoholic beverages by legislative enactment. The Woman's Christian Temperance Union, the Anti-Saloon League and the Prohibition Party have been most conspicuous among these. A multitude of organizations have been created, partly religious and partly political, of which the general public have heard but little.

What share Catholics may have had in achieving the success of prohibition in the United States must be to a large extent a matter of conjecture. As citizens they voted as their conscience dictated. Some of the staunchest Catholic advocates of total abstinence for individuals and some of the bitterest antagonists of the saloon as the chief occasion of the sin of drunkenness, have not been sympathetic with the governmental suppression of the liquor traffic. Without desiring to underestimate the number of these it may safely be said that the overwhelming majority of Catholics who have taken any active part in the temperance movement during the past fifty years have been in sympathy with every agency which has sought to promote the cause of temperance, and have shared in every effort which has aimed to remove the proximate occasions of the sin of intemperance.

The Catholic Total Abstinence Union of America in its first convention in 1872, at Baltimore, passed the following resolution:

> Resolved, That this Convention though not deeming it expedient to take part in any political or legislative agitation in reference to Prohibitory Liquor Laws, recognizes, however, the great good that would accrue from the suppression of public drinking-places, and from such legislation as would restrain the manufacture of intoxicating liquors within bounds consistent with public morality, and will gladly hail such legislation whenever the proper authorities may grant it.

This action of the Catholic Total Abstinence Union made plain its sympathy with every effort towards the promotion of sobriety or the elimination of the occasions of intemperance. The sentiments then expressed were reiterated at its many subsequent conventions. But the National Union was created by religious men with the desire that it should remain a religious association. From the beginning it determined that it would not be identified with any political organization however commendable the purpose might be. Its position was a logical one and did not lessen the value of the influence wielded by it in support of every force arrayed against the common enemy.

The wisdom of its officers who felt it was their duty to adhere to the original charter of the National Union has now been generally admitted. Many of these officers were personally in sympathy with prohibition, but they felt that they could not be loyal to the trust they had accepted if they permitted the National Union to become part of any political organization. It was freely conceded that it was the privilege of every individual citizen to perform his political duty as he understood it. The members of the Catholic Total Abstinence Union of America were committed to no political creed but to religious practices, and were organized for a great purpose. It was urged upon all that whatever their political convictions as citizens might be, they ought to remain banded together as friends

of the cause of temperance and defenders of the honor of the name Catholic.

The Church which adjusted itself to the pagan world in which it began its career on earth can live under any government. But it can thrive best where it and the State worship God in common and seek in harmony to extend His Kingdom on earth. It is thriving in America because the soul of America fears God and craves to merit His blessing. Christian principles have impregnated our Constitution and our Government. Signs of the ancient conflict between the theory of a Godfearing government and that of a Godless government are appearing in our country because of new antagonisms of racial and social interests within its confines. Whether our country can assimilate all these conflicting interests is a question which troubles many serious-minded Americans. Catholics should be the last to give aid to the enemy in countenancing the theory that civil government is to be concerned merely with the collecting of taxes and the preventing of crimes of violence. In other words, civil as well as ecclesiastical authority must be upheld in safeguarding the moral as well as the material interests of society by those who believe that "all authority is of God."

The Catholic Total Abstinence Union in its Fifth Annual Convention in 1875, prepared an address to Pope Pius IX. Monsignor Roncetti, who had come as the Papal Ablegate to bestow upon Archbishop McCloskey the insignia of the Cardinalate, was requested to convey its address to the Holy Father. In accepting this commission the Monsignor spoke as follows of America and the duty of Catholics in hastening the achievement of its high destiny:

> I congratulate you most earnestly upon your being banded together in so admirable a cause, and I should be but too happy if any word of mine could give new impulses to your zeal. I regard you who are workers for temperance as Apostolic men. This Total Abstinence movement of yours is engaged in a providential movement. You are powerfully contributing to carry out what seems plainly to

> me to be the design of Providence in the formation of this mighty continent, and in the placing upon it of this wondrous people. God has done great things for this favored America in the order of nature and in the order of grace. He has given to this people no ordinary gifts of talent and of energy, and He must in His wise order demand great things of them. It is the wont of the enemy of all good to strive hardest to mar most the fairest works of God. He finds for so foul a design a most ready instrument in the vice of intemperance. How noble, then, is your work in coöperation with Providence in preserving unclouded the gifts of spirit, and unimpaired the physical energies that God has given to this people that they may carry out His purpose.

It is the conviction of the farseeing leaders of the temperance movement that the victories gained cannot be maintained or the fruits of victory enjoyed for long unless by constant watchfulness the powers of darkness are prevented from again raising their heads.

Some members of the Catholic Total Abstinence Union of America have felt as if their work was finished by the passing of the Eighteenth Amendment. The majority of the National Union, however, have not been deceived. They have recognized that there remains much need for the vigilance and coöperation of Catholic temperance organizations. They continue to meet in annual convention and will continue so to meet. Their convention held in Philadelphia, in August, 1922, under the auspices of His Eminence, Dennis Cardinal Dougherty, was a brilliant success. It gave new assurance that the Catholic Total Abstinence Union of America would not be wanting in anything that was demanded of it for the years to come.

Catholics have not only played their part in the temperance movement of the United States, but they have joined with the Catholics of Europe in the world war against alcoholism. The Catholic Total Abstinence Union of America in its Forty-second Annual Convention in 1912, became a member of the International Federation of Catholic Anti-Alcohol Leagues. This Federation had already been approved by His Holiness, Pius X, and who appointed Cardinal Mercier of Belgium its Cardinal Protector.

Just before the World War, representatives of this International Federation made a pilgrimage to the Chair of Peter and were cordially welcomed by His Holiness, Pope Pius X. Afterwards, the then Papal Secretary of State, Cardinal Merry Del Val, writing in the name of the Holy Father said:

> The Sovereign Pontiff congratulates you on the success of the splendid crusade carried on by you throughout the world, based on the principles of the gospel and guided by the authority of the Hierarchy. He prays God to fructify the zeal you are displaying against the terrible scourge which is the enemy of men's bodies and souls, and which brings in its train so many miseries, physical and moral. In blessing the efforts of all Catholic societies affiliated to your league, the Holy Father blesses the good-will of all adherents and encourages them to persevere in their generous aspostolate.
>
> His Holiness earnestly expresses the desire that the clergy everywhere encourage this work of social reëducation and preservation, and that they put themselves by their example, in the van of the struggle against an evil which, especially in some countries, is sowing so much shame among the faithful.

The voice of Peter has urged Catholics under the leadership of their priests to be in the van of the anti-alcohol movement. The mind of the Church is committed against alcoholism because hatred of iniquity is the measure of the love of justice, and all who would think with the Church must be likewise committed. Alcoholism has been so powerful an iniquity that it has seemed to the faint-hearted that it were useless to contend against its dominion over the races of men. Judging from its past conquests the fainthearted might well be excused if they despaired of victory. Only those who have believed that "we can do all things in Him Who strengtheneth us" have had courage to continue the conflict or have dared to hope for the ultimate triumph of sobriety. In the meantime all must heed the injunction of Saint Peter, which Holy Church makes part of her evening prayer: "Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour: whom resist ye strong in faith."

THE WORK OF THE NATIONAL CATHOLIC WAR COUNCIL

DANIEL E. DORAN

THE National Catholic Welfare Council is a national agency formed under the direction of the Hierarchy of the United States and incorporated in the District of Columbia "to unify, coördinate, promote and carry on all Catholic activities in the United States; to organize and conduct social welfare at home and abroad; to aid in education; to care for immigrants, and generally to enter into and promote by instruction, publication and direction the objects of its being." The organization maintains headquarters at 1312 Massachusetts Avenue, Washington, District of Columbia. Different departments and bureaus have offices in New York, Chicago, San Francisco, Philadelphia and Seattle.

The National Catholic Welfare Council is the permanent outgrowth of, and successor to, an emergency organization created by the Hierarchy of the United States shortly after the declaration of war with Germany and known as the National Catholic War Council. It comprises five departments and several subordinate bureaus. Its history and the manner in which it functions may best be considered as follows: 1—The National Catholic War Council; 2—The National Catholic Welfare Council; 3—The Executive Department; 4—The Department of Education; 5—The Department of Social Action; 6—The Department of Laws and Legislation; 7—The Department of Publicity, Press and Literature; 7—The National Council of Catholic Women; 8—The National Council of Catholic Men.

The National Catholic War Council was organized in August, 1917, to function while the country was at war

with Germany and during the immediate years of reconstruction. Its avowed purpose was "to promote the spiritual and material welfare of the United States troops at home and abroad and to study, coördinate and put into operation all Catholic activities incidental to the war."

The reasons for establishing the organization were stated in the words of the late Cardinal Gibbons of Baltimore, who, in his preface to the "Handbook of the National Catholic War Council," published in 1918, wrote:

> The Catholic Church cannot remain an isolated factor in the nation. The Catholic Church possesses spiritual and moral resources that are at the command of the nation in every great crisis. The message to the nation to forget local boundaries and provincialism is a message likewise to the Catholic Church. Parochial, diocesan and provincial limits must be forgotten in the face of the greater tasks which burden our collective religious resources. To-day, as never before, the Catholic Church in the United States has an opportunity for doing a nation-wide work.

The officers of the National Catholic War Council were the fourteen metropolitan archbishops of the United States, including among them the late Cardinal Gibbons of Baltimore and the late Cardinal Farley of New York. The administrative committee was composed of four bishops: the Right Reverend Peter J. Muldoon of Rockford; the Right Reverend Joseph Schrembs of Toledo; the Right Reverend Patrick J. Hayes, Auxiliary Bishop of New York and Bishop Ordinary of all Catholic chaplains in the United States service, and the Right Reverend William T. Russell of Charleston. The Very Reverend John F. Fenlon, S. S., of the Catholic University was secretary of the Administrative Committee. The Executive Committee was composed of the four members of the Administrative Committee; six members of the Knights of Columbus War Council; six members at large and a general committee comprising two representatives (one clerical and one lay) from each diocese of the United States; two representatives from each national Catholic society, from the Federation of Catholic Societies and from the Catholic Press Association, and, in

addition, two other members at large chosen by the Administrative Committee.

There were three operative committees of the National Catholic War Council, including the Committee on Special War Activities, of which the Reverend John J. Burke, C. S. P., was chairman, the Advisory Finance Committee, composed of representative Catholics from the fourteen archdioceses of the United States, and the Knights of Columbus' Committee on War Activities, of which William J. Mulligan, of New York, was chairman. Under the direction of the Committee on Special War Activities, six standing committees were organized, as follows: Finance, John G. Agar, New York, chairman; Women's Activities, Very Reverend Doctor William J. Kerby, Washington, chairman; Men's Activities, Charles I. Denechaud, New Orleans, chairman; Catholic Interests, Right Reverend Monsignor Edward A. Kelley, Chicago, chairman; Reconstruction and After-War Activities, Right Reverend Monsignor M. J. Splaine, Boston, chairman; Historical Records, Right Reverend Monsignor Henry T. Drumgoole, Philadelphia, chairman. The National Chaplains Aid Association, which had bureaus in more than thirty cities, was also under the direction of the Committee on Special War Activities.

The War Council succeeded in securing Catholic representation on the general national committees which discussed and molded national welfare measures for the United States and in obtaining a practical recognition of the right of Catholic organizations to a voice in movements making for the common welfare. Among other things, it was represented on the Committee of Six, representing the religious bodies of the country on questions of a moral and religious character brought before the War Department and the Commission on Training Camps. The Reverend John J. Burke, C. S. P., was chairman of this committee. The Council listed and coördinated the action of 9714 Catholic men's organizations, exclusive of the Knights of Co-

lumbus (which operated independently), and 4959 Catholic women's organizations for necessary war work, and carried out a comprehensive programme of religious and social service in the camps at home and overseas. It established and maintained twenty-two clubs for men in the service and prevailed upon 357 Catholic clubs to throw open their accommodations to service men. It aided in the establishment of forty-five student army training corps in Catholic colleges, secured for Catholic women the right to conduct visitors' houses in the camps at home and constructed and operated twelve such houses.

The National Catholic Welfare Council.—With the cessation of hostilities, the necessity of providing an organization that would become to the Catholics of the United States in times of peace what the National Catholic War Council had been during the conflict was apparent. The National Catholic Welfare Council was organized at the meeting of the Hierarchy of the United States held at the Catholic University in Washington, September 24 and 25, 1919. From this meeting the Hierarchy issued a pastoral letter which set forth its attitude on the problems of reconstruction and called upon the Catholics of the country to unite their forces, under the direction of their spiritual leaders, for the restoration of the Kingdom of Christ in America and throughout the world.

An Administrative Committee composed of seven members of the Hierarchy was appointed to manage the affairs of the organization, with the Most Reverend Edward J. Hanna, Archbishop of San Francisco, as chairman. This committee was directed to establish five general departments which would carry on, in coördination with one another, the works of the Council. These five departments with their respective episcopal chairman appointed from the Administrative Committee were as follows:

Education, Most Reverend Austin Dowling, Archbishop of St. Paul; Laws and Legislation, Most Reverend

Dennis J. Dougherty, Archbishop of Philadelphia (created Cardinal, March 5, 1921); Social Action, Right Reverend P. J. Muldoon, Bishop of Rockford; Publicity, Press and Literature, Right Reverend William T. Russell, Bishop of Charleston; Lay Organizations, Right Reverend Joseph Schrembs, Bishop of Toledo (appointed Bishop of Cleveland, May 11, 1921). The Right Reverend Edmund F. Gibbons, Bishop of Albany, was chosen as the seventh member of the Administrative Committee. Cardinal Dougherty, subsequent to his appointment to the Sacred College, resigned as chairman of the Department of Laws and Legislation and was succeeded by Bishop Gibbons, the Right Reverend Louis S. Walsh, Bishop of Portland, Maine, being chosen to fill the vacancy on the Administrative Committee. Bishop Walsh was made chairman of the Department of Publicity, Press and Literature on the resignation of Bishop Russell in September, 1922. The Right Reverend Thomas E. Malloy of Brooklyn, was appointed to fill the vacancy due to Bishop Russell's resignation which was impelled by a desire to permit one of his brother bishops to become familiar, by actual participation, with the work of the Administrative Committee. To secure unity of action among the departments and to prevent duplication of effort, a general secretary, the Reverend John J. Burke, C. S. P., was appointed.

The Executive Department and Its Subordinate Bureaus.—The general policy of the Welfare Council is determined by the Administrative Committee and is communicated to the different branches through the general secretary, who is also the head of the Executive Department and the personal representative of the chairman of the Administrative Committee. The general secretary, as head of the Executive Department, acts as the official representative of the Council in dealing with governmental agencies in matters concerning Catholic rights and interests or those affecting public welfare or morals. His office

is also a medium of information to legislators and those who wish to inform themselves as to the Catholic attitude on matters of Catholic or public interest. This office also voices the protests of Catholics when their rights are invaded or infringed upon by public or private agencies and bespeaks the Catholic mind in meetings of different organizations when religious or moral interests are involved.

Three important bureaus of the Welfare Council are directly under the guidance of the Executive Department. These are the Bureau of Immigration, the Bureau of Motion Pictures and the Bureau of Historical Records.

The Bureau of Immigration was established on December 10, 1920, with Bruce M. Mohler as director. Its purpose is to coördinate the work of Catholic immigrant aid agencies and to coöperate with them. Branch offices of the Bureau have been established at the ports of New York (May 1, 1921), Philadelphia (September 17, 1921) and Seattle (August 1, 1921). Under the authority of the United States Government the Bureau has been at work at Ellis Island, New York, since May 18, 1921. The port offices serve as clearing houses for matters pertaining to Catholic immigrants and emigrants. At the immigration stations the Bureau representatives endeavor to assist those in need of aid, especially those of Catholic faith, by enlisting the services of local follow-up agencies in the communities where they are to take up residence. In this work the local councils of the National Council of Catholic Men and the National Council of Catholic Women play an important part. An overseas commissioner of the Bureau, Joseph Breen, was sent to Europe in 1921 to establish contact with European Catholic societies with a view to aiding emigrants, and succeeded under the most discouraging environment in doing a vast amount of the most valuable and far-reaching work in central Europe.

The Bureau of Motion Pictures, of which Charles A. McMahon is director, has for its purpose the improvement

of the moral and artistic standards of the screen. A nationwide campaign, launched by this Bureau in 1920, resulted in a recognition of its principles by many leading motion picture producers, who have promised their coöperation in keeping the screen free from scenes objectionable to the Catholic and moral sense.

The Bureau of Historical Records assembles and arranges records of Catholic participation in the war and will maintain such records as a repository of Catholic information. Service records of men under arms, of welfare workers and of Catholic agencies and important war documents are being codified by this Bureau.

The National Catholic Welfare Council *Bulletin,* the official organ of the organization, containing thirty-two pages, is issued monthly under the direction of the Executive Department with Charles A. McMahon as editor.

The Department of Education was formally organized on February 2, 1920, by an executive committee headed by the Most Reverend Austin Dowling and composed of eighteen leading Catholic educators, including the Right Reverend Thomas J. Shahan, rector of the Catholic University. The Reverend James H. Ryan, D. D., was chosen as executive secretary. (See "The Scope and Programme of the Bureau of Education," Volume II).

The Department aims to safeguard the interests of Catholic education, to act as a clearing house of information concerning Catholic educational agencies.

The Department of Social Action deals with industrial relations, civic education, social welfare and rural life. Organized in December, 1919, with the Right Reverend P. J. Muldoon, D. D., as chairman, this Department inaugurated its work in February, 1920. A general committee of twenty-eight priests and laymen was given charge of the department. Industrial relations were placed under the direction of the Reverend Doctor John A. Ryan, assisted by the Reverend R. A. McGowan, with headquarters at the

general offices of the Welfare Council. Civic education and social welfare were placed under the direction of John A. Lapp, LL. D., with offices at twenty-two East Ontario Street, Chicago, and the Very Reverend Edwin V. O'Hara, of Eugene, Oregon, was placed in charge of rural life work. From Eugene, Father O'Hara has been able to make a survey of a typical Western rural section of the country.

While the principles upon which the Department has based its programme are not new in the Church, yet the problems which it endeavors to solve and the conditions which it attempts to meet have proved so many and so complicated that its work for the first two years was chiefly educational in character. In order that a wide understanding of the principles on which its policy is based might be inculcated a considerable amount of literature has been published, including "The Church and Labor," a collection of important Catholic documents on the labor question prefaced by an account of the works and teachings of such model modern Catholic social leaders as Bishop William von Ketteler and Frederic Ozanam, and the "Social Mission of Charity," which lays down basic ideas for Catholic charitable activity. The former volume was edited by the Reverend Doctor John A. Ryan and the Reverend Joseph Husslein, S. J., and the latter volume by the Reverend William J. Kerby, Ph. D.

A series of educational pamphlets, notable among which are "A Catechism of the Social Question," by Doctor Ryan and Father McGowan; "Capital and Labor," by Doctor Ryan; "Bolshevism in Russia and America," by Father McGowan, and "Religious Ideals in Industrial Relations," a reprint of a pastoral letter by William Cardinal O'Connell, have also been issued by the Department of Social Action.

Supplementing this informative literature, the Department has endeavored to educate Catholics on vital social problems by free lectures in Catholic seminaries, col-

leges and clubs, and by the formation of social study classes in many cities and towns. These lectures and social study classes are intended to aid in the development of leaders in Catholic social thought who will be capable of educating others until the message of Catholic social service reaches the great mass of the people.

The Department furthermore maintains, for the benefit of Catholic papers and a few secular publications, a weekly news service on current industrial and rural questions. The results of important surveys and investigations are released through the N. C. W. C. News Service.

Contact has been established by the Social Action Department with many organizations engaged in work similar to its own, and in many instances its representatives have been named as members of executive committees and boards of directors of outside organizations. A notable instance of how the Department aids in the work of other organizations and profits by their experiences is furnished by its affiliation with the Catholic Hospital Association and the Hospital and Library Service Bureau.

Special investigations of industrial and social problems have been made from time to time by the Department and, when deemed advisable, the results have been disclosed to the public. These investigations include various industrial disputes, such as the Denver street-car strike, Mexican immigration and the condition of Mexican labor in different parts of the United States, and home visiting in various communities. A comprehensive survey of rural conditions has been begun under the direction of Father O'Hara, who is endeavoring by practical experiments to solve some of the problems of rural education and rural social life. With the aid of the Motion Picture Bureau and through the publication of a series of pamphlets, including "Fundamentals of Citizenship" and a "Civics Catechism" much has been done in behalf of civic education. The second of these pamphlets has been translated into several foreign

languages and has been widely used by Polish, Italian and other racial groups. Doctor Lapp and Charles A. McMahon jointly directed and supervised the "better citizenship" campaign.

The Department of Laws and Legislation was organized in December, 1920, with the Most Reverend Dennis J. Dougherty, Archbishop of Philadelphia, as chairman. Archbishop Dougherty was made Cardinal in March, 1921, and in September of the same year resigned as chairman, being succeeded by the Right Reverend Edmund F. Gibbons, Bishop of Albany.

The Department aims to keep in close touch with the activities of Congress and of the legislatures of the several States, scrutinizes bills that are of interest to Catholics, or that might imperil their rights and privileges, and studies the trend of legislation in so far as it affects public morals, the rights of citizenship and the health and happiness of the people. It collects and preserves data relative to legislative matters, not only in the national, but in different State capitals. It communicates to legislators, societies and individuals the Catholic viewpoint relative to pending measures whenever Catholic interests are affected, and endeavors not only to educate Catholics as to proper means to be taken for the protection of their interests, but to create a better understanding of the Catholic position among those not of the Faith. Contact between the Department of Laws and Legislation and governmental agencies is carried on chiefly through the offices of the general secretary of the National Catholic Welfare Council.

Among the important legislative matters affecting Catholic interests which have been the subject of careful study by the Department are the Immigration Bill of 1921; the Smith-Towner Educational Bill and its successor, the Sterling-Towner Bill; the Tariff Bill of 1921 in so far as it affected articles commonly used in the erection and furnishing of churches; the bill to create a Chaplain's

Bureau in the Navy; Treasury regulations affecting the distribution of sacramental wines, and a resolution proposing an amendment to the Constitution of the United States which would prohibit financial aid to any "church, religious denomination or religious society, or any institution, school, society or undertaking which is wholly or in part under sectarian or ecclesiastical control."

All these measures affected Catholic interests. The new immigration bill, for example, as originally drawn up, would have forbidden the entrance into this country of Catholic men and women teachers, members of religious orders. The Smith-Towner Bill and the Sterling-Towner Bill were believed to represent dangerous tendencies towards the federalization of education and to strike a blow at the freedom of the control of educational institutions which is essential to their progress and security.

The Department, in addition to keeping informed and informing others of legislative affairs, performs numerous other functions. It aids ex-service men in matters relative to compensation, insurance, pensions and other business pending in and before various Government bureaus, agencies and departments. It has often been called upon to secure from the State Department passports for members of religious communities and others who desired to travel in countries with which the United States was technically at war. It has secured the privilege of the consecration of the graves of Catholic dead of the World War buried in foreign lands, and it interceded successfully with the Secretary of the Treasury for allowances for subsistence, quarters and laundry to chaplains appointed to isolated public health hospitals.

The Department of Laws and Legislation has its representatives at Washington, but they are not in any sense, lobbyists or politicians. They stand forth before the congressional committees and other bodies of the National Congress and proclaim Catholic needs, Catholic principles,

Catholic objections and Catholic rights in matters and measures pending before governmental agencies. Education, health, marriage, social welfare, the economic system and, in fact, anything that affects the interests of the Church and its members are considered within its scope and are given careful attention.

The Department of Publicity, Press and Literature, of which the Right Reverend William T. Russell, D. D., was first chairman, was organized in the spring of 1920 for the purpose of promoting Catholic journalism and literature at home and abroad. Justin McGrath was selected as director and Michael Williams was named as assistant director. A staff of special writers, reporters, correspondents and exchange editors, was assembled and the first issue of the National Catholic Welfare Council News Sheet, the most important publication of the Department, was published as of date of April 11, 1921.

The development of a strong central news bureau for the purpose of supplying the Catholic press of the United States with fresh, interesting and accurate news of Catholic interest the world over was the first aim of the Department. Previous to the inauguration of the Department, the Catholic Press Association, an organization composed of many of the representative Catholic diocesan weeklies of the United States, had been distributing a weekly letter from Washington and London and a brief cable from Rome. An arrangement was effected with the Catholic Press Association whereby the N. C. W. C. News Service took over this work, leaving the former association free and in a stronger position to carry out other activities for the welfare of the Catholic press.

Twenty-three papers had been served by the Catholic Press Association. At the end of the first two years of its existence, the N. C. W. C. News Service had eighty-five subscribers to its weekly news sheet, including practically every Catholic weekly paper in the United States as well

as publications in Canada, England, Ireland, the Philippine Islands and South America.

No reference is made to the Councils of Catholic Women and Catholic Men, inasmuch as a fuller survey of their purposes and activities appears elsewhere.

The work of the Welfare Council, by whatever name the organization may subsequently be known, is clearly of the sort long desired by the hierarchy and laity in coördinating and reinforcing various social activities of the Catholic population as a whole, and its value in saving lost motion and filling interstitial obscurities will doubtless appeal in the future to ecclesiastical authority as has been the case in the past.

THE POSSIBILITIES OF NATIONAL CATHOLIC COÖPERATION

MICHAEL WILLIAMS

THE National Catholic Welfare Council was created in a great crisis: a crisis alike for Church and State; it also was the result of a long, slow, hesitant movement: the uncertain groping of forces within the Church reacting from, or synthetizing with, other forces without the Church; a movement that sought to unite the Catholics of the United States in a self-conscious national homogeneity of purpose and action, so organized as to be able effectively to serve not only the purely religious purposes of the Church, but also the good and worthy purposes of the nation of which they are citizens, a nation whose proudest boast is that it is dedicated by the very law of its existence to religious liberty. Above all others, Catholics owe to the nation which by its fundamental charter grants the free and unrestricted exercise of their Faith, a great debt of loyalty and loving service, and, therefore, on the twin pillars of Faith and Service stands the institution supported and guided by the Hierarchy of the United States, namely, the National Catholic Welfare Council. The spiritual and ecclesiastical unity of Catholics in America now finds an adequate means of expressing itself in terms of practical social action as well as in ways of personal and corporate sanctification, and this social action is intended not only for the benefit of Catholics but also for the good of all citizens of all creeds and of none, and for the progress and true glory of the nation as a whole.

I say above that the National Catholic Welfare Council was created in a crisis. In that sense it is a new thing, and to some observers it has a novelty that seems dangerous, a uniqueness almost revolutionary. Yet I also say,

with equal truth, that the National Catholic Welfare Council was the crystalization of a process of long continuance, of hesitant steps, and delays and reluctances innumerable, and in this sense it is anything but new, and is the reverse of revolutionary; it is, on the contrary, the necessary and orderly development of forces that almost since the beginning of the Church's history in America have worked towards this end.

Let us first consider, at least briefly, the crisis that saw the birth of the National Catholic Welfare Council, and then glance at the preceding process of slow and groping germination, and we shall see how both crisis and preceding movement coincide uniquely, coincide, as it seems to many observers, indeed, providentially. The crisis I refer to was, of course, the War. When, on April 6th, 1917, President Wilson issued his proclamation declaring the United States to be at war with Germany, the one great Power which had until then escaped the tempest of blood and death devastating the whole world, at last entered the field. The fatal circle was complete, the war literally was world-wide, with nearly sixty millions of men bearing arms, from the savage African to the most highly developed classes of Western civilization. Twelve days after war was declared, the Archbishops of the Catholic Church, assembled for their annual meeting at the Catholic University, in Washington, addressed to the President a letter which pledged the services of the entire Catholic body of the country, numbering twenty millions of souls, to the Government. In the closing paragraph of the letter was this passage, which, even in that moment of immediate necessity for grappling with a pressing crisis, glances with profound spiritual optimism toward the future. This passage was as follows: "May God direct and guide our President and our Government, that out of this trying crisis in our national life may at length come a closer unity among all citizens of America,

and that an enduring blessed peace may crown the sacrifices which war inevitably entails."

All intelligent Catholics, of course, knew that the pledge of the Archbishops was simply a necessary and natural action; that indeed it was an action prepared by all the traditions and the entire history of the Church in America. Thirty-three years before the Great War burst upon the world, the Fathers of the Third Plenary Council, assembled in Baltimore in 1884, had made this declaration:

> We consider the establishment of our country's independence, the shaping of its liberties and laws, as a work of special providence, its framers "building better than they knew," the Almighty's hand guiding them . . . We believe that our country's heroes were the instruments of the God of nations in establishing this home of freedom; to both the Almighty and to the instruments we look with grateful reverence; and to maintain the inheritance of freedom which they left us, should it ever—which God forbid—be imperiled, our Catholic citizens will be found to stand forward as one man, ready to pledge anew "their lives, their fortunes and their sacred honor."

Catholics, and other citizens who knew what the Catholic Church really was, were also quite aware that the Church, and all the many and highly specialized instrumentalities for human service which the Church would utilize when it summoned its children to fight, to work, to pray, or to die on behalf of the country, were no new things hastily invented by any hurriedly formed committee or efficiency bureau. They had been created and were functioning before the birth of many of the nations that took part in the mighty struggle that has shattered the very fabric of modern civilization; and Catholics, at least, know that they will continue their divine work for humanity until the end of time. But these instrumentalities, and the methods through which they operate, develop and shape themselves in new and appropriate ways, however, as the ages come and go, and in 1917, when the State called upon all its children to rally to its cause, and when the Bishops promptly

answered the summons on behalf of their flock, the instrumentalities of the Catholic Church were ready, even as they had been in the past, to exert their beneficial forces on behalf of the nation.

Spontaneously, therefore, and simply as a matter that inevitably issued from principles out of which no other result could come, the Catholic part of the population of the United States were thus committed by their leaders to the national cause; being the first of the religious bodies of the land to volunteer for service. So far, so good, but many practical questions could be asked, and were in fact asked at the time, concerning the practical carrying out of this commitment. The Archbishops' letter was a magnificent gesture of good-will. It elicited from the President and from the press of the country a corresponding expression of appreciation. What, however, did the action really mean? Granted, of course, the sincerity of the pledge, did those who made it have the power to make good their tremendous promise? Granted that they possessed the power and that they wielded it in all good faith, what, after all, was the promise worth in terms of practical action? In a word, what could, and what would the Catholic Church of the United States, clergy and people, really do to help their Government win the war?

The Catholics of the United States were confronted by difficulties of a particularly urgent and important nature when they attempted to solve these questions. It was immediately apparent to all observers that after the Hierarchy had spoken, the Catholic body as a whole was promptly and energetically responsive to the call of authority; not only this, but it was equally certain that the voice of authority was in this instance uttering not a command but rather expressing the aroused and positive will of the Catholic people. Many among them, among bishops, priests, and laity too, had hoped and prayed that the nation might be spared the dread testing of the war. But all hesitation

was now a thing of the past; the war had come; it was the duty of all to carry on that war to a successful conclusion.

Therefore, the doing of their duties as individuals, as loyal and law-abiding citizens was not the particular problem which confronted American Catholics. All their traditions, their Catholic training, the principles of their Faith, had prepared them for this hour and now sustained and inspired them so that their response to the call of the country for volunteers, and later to the summons of the draft, and also to the many demands of the Government and of welfare organizations, was instantaneous and completely satisfactory. It speedily became a matter of public knowledge and comment that Catholics were present in the gathering armies and in the Navy in numbers far in excess of their numerical proportion of the population. Secretary of War Baker in a statement made by him, September 22, 1917, in which he defined the duties of the various welfare organizations that were authorized by the Government to work among the soldiers and sailors, declared that "Catholic denominations will constitute perhaps thirty-five per cent of the new army." And throughout the war the Catholics stood shoulder to shoulder with their non-Catholic fellow-citizens on all committees and organizations devoted to civic, State and national war work. The Catholic schools were marshalling the prayers and efforts of the children. Catholic women, individually and through their many thousands of organizations, were vigorously doing their share of the national work performed by American women in ways that were even more essential to the spirit which won the war, the spirit of concerted service, the spirit of idealism, than any other single influence excepting only religion itself—and indeed the work of the women was religion; it was faith, hope and charity in visible manifestation.

Catholics, moreover, were most fortunate in that they

were units of an organization incomparably well adapted to the instant spreading of the spiritual inspiration furnished by the message of their leaders, and for concerted action in realizing the patriotic ideals of their own souls. Under the Archbishops and Bishops, directly subject to their command and their influence, were the 13,000 pastors of the country and their thousands of assistants, and there also were the spiritual fathers and directors of the thousands of religious houses, convents, schools, hospitals, asylums, seminaries and other institutions, where many thousands of nuns, and brothers and priests live and labor for God and their fellowmen, and these priests also were the spiritual and moral guides of nearly twenty millions of men, women and children, drawn from practically all the races of the world (each particular element remembering more or less strongly its own great debt to the country which had given liberty to all) who make up the body of the Catholic Church in the United States, and these many millions of the laity, besides being organized in parishes and dioceses, were also grouped into some 15,000 different societies carrying on charitable, or fraternal, educational or cultural work. Moreover, Catholics were numerous and prominent in the ranks of many non-religious organizations engaged in work which they could approve of, and in which they could heartily coöperate. For example, they joined the Red Cross in large numbers throughout the country, and this particular society was helped in an especially effective manner by bishops and pastors, and the same thing is true concerning the part taken by Catholics in the local branches of the various defence societies, community war chest committees, draft boards, and the many other agencies, national, State, or purely local, which sprang into being promoted by the national desire to make the national effort a thoroughly effective one once it had been launched —an effort which, in the words of Prime Minister Lloyd

George, made the American contribution to the winning of the war "an avalanche."

All this was magnificent—but still it was not war in the modern sense of the word, in the sense of the utterly unprecedented and hideously unique struggle which for three years had been deluging the earth with blood and tears. War was no longer a matter of professional armies and navies and the intrigues of diplomats. Professional soldiers and diplomats might, indeed, unaided and unknown to the peoples whom they were supposed to protect, plunge their nations into war, but from that point onwards warfare became the concern of everybody, of every soul in every nation engaged in the gigantic struggle, from its president or monarch down to its humblest citizen, yes, down to the smallest child, down even to the babe at the mother's breast seeking the nourishment that war, perhaps, was denying it. The problem of the war work of the Catholic Church in the United States, was then, in essence, precisely the same problem that confronted the Government; it was the problem of management, of organization; the question of how best to concentrate and apply swiftly and effectively the mighty resources which it possessed. It was the problem of harmonizing and directing uncoördinated enthusiasm. Every nation engaged in the war was confronted with this inescapable problem, and every organized body in the warring nations that took any part in the struggle was confronted by the same question in greater or lesser degree. Exceedingly complex and almost wholly unprecedented in scope were the tremendous problems of war relief, and of civic coöperation with governmental agencies; and so also were the purely religious problems connected with the supplying of chaplains to armies and navies numbering millions, and the moral safeguarding of the other millions of men and youths ordered out of their homes into the mobilization camps, and of the myriads of women and girls swept torrentially out of the safe and accustomed

channels of ordinary life into the inescapable exigencies of universal war. Therefore, the Catholic Church found itself in the same position as the Government and of the other great religious or welfare organizations. There was lacking an agency to carry out the prompt effective national coöperation and guidance of all those Catholic individuals, and those Catholic parish and diocesan and national societies, all of which were anxiously trying to do their utmost, and sadly interfering at times with one another's efforts, so that without unnecessary duplication of work and overlapping of authority American Catholics might actively coöperate (and coöperate as Catholics) with the various governmental agencies charged with the conduct of the war, of war relief and welfare work, and also coöperate with other religious, philanthropic and civic organizations. Moreover, Catholics were obliged also to devise an agency that could effectively direct and inspire that particular work which they were called upon to do in addition to all other forms of war work, namely, the directing of all those complex duties of a purely spiritual and supernatural nature which was theirs and theirs alone. For Catholics could not and would not forget their duty to God in the doing of their duty to their country. They were members of a Church whose mission is to profess its Founder. From their Faith, they derive the vigor and spirit which encourages their patriotism by its blessings. Like all other citizens, they stepped forward to the call of the State; but as Catholics they had also to sanctify that work, that service, that devotion, as all other forms of work must be spiritualized in order to be acceptable and pleasing to Almighty God.

There was also another great reason why intelligent leaders of the Catholics knew that they should serve their country and its cause recognizably as Catholics. They owed it to their Church as well as to their country to see to it that the loyalty and the labor of Catholic citizens should be recognized and recorded not merely as those of indi-

viduals, but as members of the Catholic Church, so that for all future time all questions as to their loyalty, that question which has been raised at more than one epoch in the past, should be answered by works as well as words, and be adequately recorded.

There was still another great reason which made it necessary for Catholics to identify their war work so far as possible as Catholic. It was necessary that they should do their part in helping the Father of the Faithful, the Pope, who from the beginning to end of the war labored for the loftiest ideals of human welfare. Benedict XV opened men's minds to the real causes of the World War, and helped them to see the one possible remedy for the future. By 1917, after three years of war had run their course, it had become clear, at least to Catholic thinkers, and it was clear to many observers who were not of that faith, that the war was transcendentally more than merely a struggle, geographical, racial or commercial, and that the whole modern system of materialistic civilization that had been built up since Luther's revolution had now been cast into the melting pot. As the American Bishops pointed out in their pastoral letter issued immediately after the war, it was evident that although the world had made progress in certain material respects, in science, invention, commerce and intercommunication, in hygiene and so forth, it was equally plain that the nature of man was what it had been twenty centuries ago, and that beneath the surface of great civilizations there were smoldering passions and jealousies, the spiritual toxins that have driven nations to madness and to conflict since the beginning of time. Pope Benedict expressed this truth when he pointed out the causes of the war to be "lack of mutual goodwill, contempt of authority, conflict of class with class, an absorption of the passing and perishable things of this world; utter disregard of things that are noble and worthy of human endeavor."

For nearly four hundred years a conception of life which recognized as supreme in the universe only a mechanical power whose effects are blindly determined through the operation of chemical forces had dominated the philosophy and practice of life. Christianity as a motive power had been relegated into the hands of scattered minorities in every nation, minorities that kept alive the sacred flame of spiritual ideals, and the philosophy of spiritual truth, but which were too weak to prevail in the councils of nations. The only possible conclusion to draw from the materialistic conception which prevailed in society and government was that the really decisive factor in human affairs is material force. And force is the weapon of self-interest. As Professor Carlton J. H. Hayes points out in his "Brief History of the Great War," self-interest was the dominant note of the years immediately preceding the outbreak of the war, and, as he concisely states the matter, "in economics and in politics, among individuals, social classes, and nations, flourished a self-interest that tended more and more to degenerate into mere cynical selfishness. Pseudo-scientists there were to justify the tendency as part of an inevitable 'struggle for existence' and to extol it as assuring the 'survival of the fittest!' " For the unity of Christendom had been shattered by the Reformation, and, consequently, the peaceful progress, the quiet work of transformation of the Christian revelation, had been abruptly halted, and the way had been prepared for the coming of international anarchy in the realm of philosophy; and, as G. K. Chesterton is never tired of pointing out, it is in the realm of philosophical causes that all social changes have their origin. For some time before the war it was perfectly apparent to Christian thinkers that the world was approaching a cataclysm which must stand forth as one of those great crises known in history as the Fall of the Roman Empire, the Reformation, and the French Revolution. Pope after Pope, especially the far-sighted Leo XIII, and Catholic bishops and writers

throughout the world had uttered plain warnings. And when the prophecies of disaster were so frightfully realized, and when men and women rallied together to overcome the aggressor, and later to reëstablish the shattered system of civilization, it was inevitable that Catholics, holding fast to the Faith that was the spiritual antithesis of the gospel of force and anarchy, should endeavor to oppose in a united manner the spiritual power of the Faith to the anarchic spirit of materialism and should struggle to set up the gospel of Christ as the prevailing force, the only possible standard, in the reconstitution of society. In other words, in order to meet the great crisis, no change in the Catholic teaching or the Catholic system was required, but there was, and most urgently, required, a development of the system whereby its full potentiality for prompt social service, on a scale absolutely unprecedented, could be drawn forth and employed in an unmistakably and positive Catholic manner.

It was this consciousness, shared by bishops, hundreds of leading pastors, Catholic editors and thoughtful Catholic lay readers, that led to the formation of the National Catholic War Council; an organization directly created by and directly responsible to the Catholic Hierarchy, not interfering with the efforts of other Catholic societies of any kind, but rather uniting and coördinating their efforts and giving to those efforts an authority which no single Catholic lay organization, or group of organizations, could possibly possess. It will be well at this point to quote directly from those who have the best right to speak with authority, namely, the Bishops themselves. Meeting in conference at the Catholic University in Washington in 1919, the Catholic Archbishops and Bishops issued a Pastoral Letter, in which they quoted the passage from the Decree of the Third Plenary Council of Baltimore, which is given above, and add this comment:

> The prediction has been fulfilled. The traditional patriotism of our Catholic people has been amply demonstrated in the day of their country's trial, and we look with pride upon the record which proves, as no mere protestation could prove, the devotion of American Catholics to the cause of American freedom. Continuing, the Pastoral Letter then outlines the means by which the high idealism and spiritual inspiration of the call issued to the Catholics by their leaders were translated into terms of action: To safeguard the moral and physical welfare of our soldiers and sailors, organized action was needed. The excellent work already accomplished by the Knights of Columbus pointed the way to further undertaking. The unselfish patriotism with which our various societies combined their forces in the Catholic Young Men's Association, the enthusiasm manifested by the organizations of Catholic women, and the eagerness of our clergy to support the cause of the nation, made it imperative to unify the energies of the whole Catholic body and direct them toward the American purpose. With this end in view, the National Catholic War Council was formed by the Hierarchy. Through the Committee on Special War Activities and the Knights of Columbus Committee on War Activities, the efforts of our people in various lines were coördinated and rendered more effective, both in providing for the spiritual needs of all Catholics under arms and in winning our country's success. This action was worthy of the Catholic name. It was in keeping with the pledge which the Hierarchy had given our Government. To our chaplains especially we give the credit that is their due for the faithful performance of their obligations. In the midst of danger and difficulties, under the new and trying circumstances which war inevitably brings, they acted as priests. The account of our men in the service adds a new page to the record of Catholic loyalty. It is what we expected and what they took for granted. But it has a significance that will be fairly appreciated when normal conditions return. To many assertions it answers with one plain fact.

It would be quite out of the question to attempt even to sketch in the most cursory fashion the record of the National Catholic War Council. Suffice it to say that the services which American Catholics rendered to their Government under the direction of the National Catholic War Council constitute a chapter of prime importance in the history of American war work, and led directly to the most momentous action taken by the Catholic Church in America since the decision of the last Plenary Council—namely, the permanent organization and coördination of Catholic activi-

ties, both clerical and lay, under the control of the Hierarchy, in the National Welfare Council.

In August, 1922, the bishops of the United States received through Archbishop Bonzano, the Apostolic Delegate at Washington, a decree of the Consistorial Congregation relating to the National Catholic Welfare Council and based on new data forwarded to the Vatican by American bishops.

The Administration Committee of the National Catholic Welfare Council, which met in Chicago, August 12, 1922, arranged for a meeting of the bishops in September under the authority of this decree, and authorized the following full translation of that document and the instructions to the bishops that accompany it:

Text of Decree

In a plenary session held on the twenty-second day of the month of June, the Sacred Consistorial Congregation, acting on new data, has decided that nothing is to be changed concerning the National Catholic Welfare Council, and that therefore the Bishops of the United States of North America may meet next September, as is their custom, in accordance, however, with the instructions to be given below.

Given at Rome at the office of the Sacred Consistorial Congregation on the twenty-second day of June, 1922.

Cajetan Cardinal DeLai,
Bishop of Sabina, Secretary.
Aloysius Sincero, Assesor.

Instructions of Sacred Congregation Concerning Meeting of Bishops of United States

These instructions for the meeting of the bishops, which is to be held in the coming month of September, in accordance with the decree of the twenty-second day of June, 1922, are issued by order of His Holiness.

1. Whereas, some bishops, for reasons which seem to be weighty, have expressed a wish that these meetings be not held every year, the bishops should consider whether or not hereafter the meetings should be held at longer intervals.

2. In any case, for the peace of mind of those, who have misgivings about united action, it should be very well understood that the meeting is entirely voluntary, and that bishops are not bound to attend these meetings either in person or by representative.

3. Likewise, as the decisions of the bishops at these meetings have nothing in common with conciliar legislation, which is governed by a prescript of the Sacred Canons Codex, Can. 281 and FF., they will not have force of law, since, as from the beginning, it has been clearly understood, the meetings are held merely for friendly conference about measures of a common public interest for the safeguarding of the Church's work in the United States.

4. That the bishops may be in position to enter into the discussions with proper deliberation, they should be provided in due season by those in charge of the meeting with a summary of the points or questions to be considered. This, however, should not hinder any bishops from proposing to the meeting any other question of particular interest. Yet all questions should deal with those topics proposed by His Holiness, Pope Benedict XV, in the brief, "Communes," dated the 10th of April, 1919.

5. The chairman of the meeting shall be determined by the prescriptions of canon law.

6. The minutes of the meeting are to be communicated to the Holy See, in order that, if there be need, the Holy See may intervene with its authority.

7. The ordinaries of each ecclesiastical province may, before the general meeting, meet with their metropolitan or senior bishop to confer beforehand upon some point.

8. Whereas, the name, the National Catholic Welfare

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Council, is open to some misunderstandings, and, in fact, has not been acceptable to all, it may be well for the bishops to consider whether it would not be wise to choose some other name, as, for instance, "the National Catholic Welfare Committee." Meanwhile, all should know that this organization, however named, is not to be identified with the Catholic Hierarchy itself in the United States.

9. The bishops in their general meeting may delegate some person or persons, or committee, to undertake some definite commission during the intervals between the meetings; but care must be taken (a) that the commission be limited from the beginning both as to time and method of operation; (b) that no infringement of canonical authority of any ordinary in the government of his diocese be made by any agent or committee thus established; (c) that, on due denunciation and proof of interference in the internal management of a diocese by any agent of the Welfare Council, the said agent shall be summarily dismissed from office; (d) the choice of those, who are to be thus employed as agents of the bishops, shall be made by the bishops at their general meeting, and at their pleasure. Those who are so engaged shall hold office from meeting to meeting, and must make reports, especially of their accounts, at every meeting.

The bishops, if they so please, may reëlect those agents according to the needs of the work.

THE HOLY NAME SOCIETY

REVEREND GEORGE B. STRATEMEIER,
O. P., S. T. LR., PH. D.

THE Holy Name Society is one of the most notable religious factors in the life of Catholic men in the United States. The great good accomplished through its agency is a golden page of our Church history. It has united men by the hundreds and thousands as probably no other religious society has effected. In all parts of our country more than a million men are enrolled in its ranks who benefit by its compelling influence to be more practical Catholics, and as a consequence better citizens of the Republic. As President Roosevelt said on August 16, 1903, addressing the Holy Name Society at Oyster Bay, New York,

> I am particularly glad to see such a society as this flourishing, as your society has flourished, because the future welfare of our nation depends upon the way on which we can combine in our men, in our young men, decency and strength. * * * I hail the work of this society as typifying one of those forces which tend to the betterment and uplifting of our social system. Our whole effort should be toward securing a combination of the strong qualities which we term virtues in the breast of every good citizen. I expect you to be strong. I would not respect you if you were not. I do not want to see Christianity professed only by weaklings; I want to see it a moving spirit among men of strength. I do not expect you to lose one particle of your strength or courage by being decent. On the contrary, I should hope to see each man who is a member of this society from his membership in it become all the fitter to do the rough work of the world, all the fitter to work in time of peace; and if, which may Heaven forbid, war should come, all the fitter to fight in time of war.

It is not generally known that this society, which has grown so wonderfully in this country, numbers the years of its usefulness, by more than six centuries. The society

had its origin in the Council of Lyons, 1274, which prescribed that the faithful should have a special devotion to the Holy Name of Jesus, that reparation might be offered for insults offered to it by the Albigenses and other blasphemers. Everywhere the Friar Preachers were preaching with the zeal of their founder, Saint Dominic. It was, therefore, fitting that Pope Gregory X should select the Dominicans to preach the devotion, which he did by a letter to Blessed John of Vercelli, Master-General of the Order, on September 20, 1274. This document reads:

> *Gregory, Bishop, Servant of the Servants of God, to our very dear son, the Master-General of the Order of Preachers, salutation and apostolic benediction:*
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> Recently, during the Council held at Lyons, we deemed it a useful commendation to exhort the faithful to enter the House of God with humility and devotion and to conduct themselves while there in a becoming manner, so as to merit the divine favor and at the same time to give edification. We have also judged it proper to persuade the faithful to demonstrate more reverence for that name above all names, the only name in which we claim salvation—the name of Jesus Christ, Who has redeemed us from the bondage of sin. Consequently in view of obeying that apostolic precept, in the name of Jesus, let every knee be bent; we wish that at the pronouncing of that name, chiefly at the Holy Sacrifice, every one would bow his head in token that interiorly he bends the knee of his heart.
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> Wherefore, very dear son, we, by our apostolic authority, exhort and enjoin upon you and the brothers of your Order, to use solid reason in preaching to the people, that they may be led to comply with our desires. Thus you will win the crown of justice in the day of recompense.

Naturally, the friars regarded this commission as a signal honor bestowed on their Order, yet in its infancy. From that day the sons of Saint Dominic began to preach the devotion to the Most Holy Name of Jesus. On the receipt of the Papal letter, the Master-General hastened to acquaint his subjects with the wishes of the Supreme Pastor. On November 4, 1274, John of Vercelli directed a letter to all the Provincials of the Order informing them

of Pope Gregory's wishes and enjoining upon them to spread the devotion.

The Dominicans did not rest satisfied with merely preaching the Holy Name, they set up altars to honor "the Name above all names" in their churches. These shrines became favorite places of piety for the faithful. Thus the people gathered in these sanctuaries formed an embryonic Society of the Holy Name. On October 31, 1401, Pope Boniface IX in his Constitution *"Hodie siquidem,"* granted indulgences to the Society of the Holy Name for visiting the altar of the confraternity in the Dominican Monastery at Seehausen, in the diocese of Werden, Saxony.

In 1432, at Lisbon, the devotion preached by the retired Dominican Bishop, Andrew Diaz, was the means of stopping the ravages of a plague which at that time afflicted the city. In gratitude for the deliverance, the people of all classes in that city on January 1, 1433, joined in a procession in honor of the Holy Name to thank God for this signal favor. The society in the Portuguese dominions was in so flourishing a condition as to warrant the issuance of a Papal letter by Nicholas V, on November 30, 1450, relative to this organization. About this time, Saint Bernardine of Siena gained great renown as a promoter of the devotion in Italy.

During the sixteenth century the Confraternity was propagated with most extraordinary zeal. This is evident from the number of works written at that period dealing with the organization, and the compositions of various forms of devotion that emanated from different Dominican authors, notably Didacus of Victoria, Andrew Flores, John Micon, Philip de Meneses, Ferdinand de Navas y Pineda, Paul Zizuri, Paulinus Bernardini, Peter Crispo, Reginald de Accetto and Gundisalvus Ponce de Leon. Of these the most prominent is Didacus of Victoria, who founded a confraternity, the express object of which was to suppress profanation of the Holy Name of God by blasphemers,

perjurers and by those who were wont to use the Sacred Name irreverently. To this end he also drew a code of rules and constitutions, setting forth the aims of the society and directing its members with regard to the most effectual way of honoring the Holy Name. In this same century, the Emperor Charles V and King Philip II, moved by the prevalence of the vice of blasphemy, invited and encouraged the Dominican Friars to preach this devotion throughout their domains.

The Confraternity established by Didacus of Victoria received the hearty approval of Pope Pius IV, who, on April 13, 1564, enriched it with unwonted privileges and indulgences and he urged ecclesiastical authorities to favor it to the utmost. Also he strongly recommended it to the laity. Later, it was merged into the Society of the Holy Name of Jesus. Thereafter the Confraternity came to be known under the titles of the Society of the Holy Name of God and of the Holy Name of Jesus. It was also known as the Confraternity against Oaths.

The spread of the Holy Name Society was phenomenal. It existed in every country of Europe. By the close of the sixteenth century, it had been preached and propagated in the newly discovered lands of the Western Continent. This is evident from the Bull of Pope Gregory XIII, *"Reddituri,"* of March 24, 1580, in which the Pontiff grants various indulgences to the Confraternity established at Cusco, in Peru. Toward the beginning of the next century, the society had been erected in Asiatic territory. On September 9, 1622, the banner of the Confraternity was solemnly borne in triumph by the Dominican martyrs of Japan to their place of suffering. These heroes of the Faith have been accorded the honors of beatification, and a feast has been instituted annually to celebrate their victory.

During the seventeenth and eighteenth centuries the society continued to prosper, everywhere effecting great

good. From the various enactments of the General Chapters of the Order of Preachers we learn that the friars were zealous in fostering this devotion. From the writings of different Dominican authors edited during that period, we gather that the devotion was popular everywhere.

The Holy Name Society has, during the course of its existence, been repeatedly favored with laudatory letters by the Sovereign Pontiffs. From 1274, until the present time, no less than twenty-seven Popes have praised and blessed the work of this society. Shortly after his elevation to the Chair of Saint Peter, the present reigning Pope, Pius XI, imparted his benediction to the great organization.

Before proceeding to consider its history in the United States, it would be well to examine briefly the Rule of the Holy Name Society, which has received the approval of the Holy See at different times. We will give it in substance as recorded in the Bull of Pope Pius IV.

1. All who have been affiliated to this society should be careful never to take in vain the glorious name of God or of the saints. They should not take an oath except when absolutely necessary. If any member should swear without reflection, he should undergo a self-imposed penance that he may learn to refrain from so doing in the future. Should any member blaspheme, he should also make amends by penitential works.

2. The heads of families should be careful to banish blasphemy from their homes.

3. Should they hear strangers blaspheme or take unnecessary oaths, if prudence permits, they should charitably and affably admonish the offenders.

4. The members shall approach Holy Communion on the feast of the Circumcision (New Year's Day), and celebrate with due solemnity the feast of the Holy Name of Jesus. They shall also receive Holy Communion on the second Sunday of the month.

5. By the general consent of the members, they choose two good men to preside over their organization, and add to these some prudent men as consultors to deliberate on the maintenance and good order of the society. A treasurer shall be appointed to care for financial interests.

From the Rule and Apostolic Constitutions we may sum up the following as the duties of the members:

1. To labor individually for the glory of the Divine Name, and to make it known to those ignorant of it.

2. Never to pronounce the name of God without respect.

3. To avoid blasphèmy, perjury and immodest language.

4. To induce their neighbor to abstain from all outrages against God and His saints.

5. To reprehend, with suavity and zeal, when it is possible, those who blaspheme in their presence.

6. To praise God in their hearts by the words, "Praise be to God," or "Praise be to Jesus Christ," whenever they hear any blasphemy.

7. Never to labor, buy or sell on Sunday, without necessity.

8. To do all in their power to induce those who are dependent on them to sanctify the Sunday.

9. To assist regularly at the meetings and offices of the society.

The remaining duties comprise devotional practices, such as the reception of the Sacraments, recitation of prayers and assisting at Holy Mass. The next provisions of the Rule regulate the election and duties of officers of the society. Other enactments fix the time, frequency and conduct of meetings.

The Holy Name Society has been divided into senior and junior branches. The age at which the juniors enter the senior branch is determined by the parish regulations

where the double organization exists. The reason for enrolling the younger element in a separate branch is apparent. That boys should be received is owing to the wise provision that at no time in a young man's life will he be free from the wholesome influence of a parish society.

Owing to lack of documents it would be well-nigh impossible to establish with any degree of certainty just when the Holy Name Society was introduced into the United States. We must therefore be content with considering its later growth and development, due in a large measure to the zeal of its saintly apostle in this country, the late Very Reverend Charles H. McKenna, O. P., P. G. His first assignment to Holy Name work was in 1871, when he became spiritual director of the Society of the Holy Name connected with the Church of Saint Vincent Ferrer, New York. His best efforts were brought into play for the good of this organization from the start. Before the close of the year 1871 he had compiled the well known English "Manual of the Holy Name." Wherever Father McKenna went in his extensive missionary travels he established branches of this society, and where it already existed, he rekindled the enthusiasm of the members. In his missionary labors, he learned that the society had been founded in different localities without observing all the requirements with regard to its canonical erection and not a few of the early local ones had little or no regard to canonical demands. The zealous priest, therefore, sought to remedy this defect, even writing to Rome for special faculties when necessity urged. In order to make known all the requisites for the canonical erection of the society, he sent leaflets broadcast, setting forth all the information to facilitate the establishment of his favorite organization.

In 1895 Father McKenna visited Rome. One of the principal objects of his journey was to make an appeal in person for the revocation or modification of the Con-

stitution *"Quaecumque"* of Clement VIII, issued December 8, 1604, which forbade the existence of the Holy Name Society in more than one church in any city. His efforts were rewarded when, in 1896, he received a rescript of the Congregation of Indulgences, dated May 20, containing the information that Leo XIII had so far dispensed with the Clementine Constitution as to leave the establishment of the society practically in the hands of the Hierarchy.

In 1900, Father McKenna was informed by the Provincial of the Province of Saint Joseph that he had been appointed Director of the Holy Name Society, with full permission to devote his boundless energy to its propagation. One of his first acts was to address a letter to all the pastors of the country urging the erection of the Holy Name Society in their parishes. He then set about to obtain episcopal consent to found the society in every parish of the land. Through his untiring efforts it rapidly grew in numbers as well as in the esteem of the bishops, clergy and people, and began to assume proportions among our Catholic men such as no other religious organization had ever been able to claim.

It would be practically impossible to give any accurate figures regarding the number of members of the Holy Name Society, or to give even the number of societies in this country. Suffice it to say that there are thousands of branches of the society scattered throughout the United States where its membership can safely be put at over one million and a half.

To further increase the usefulness and efficiency of the Holy Name Society, Diocesan Unions have been formed. The advantages of such organizations are now very generally recognized. While these unions are of comparatively recent origin, experience of many years has proved their benefit beyond question. For more than half a century Holy Name societies have been multiplying in

the United States, principally through the efforts of missionaries, notably the Dominicans, to whose care the society has been entrusted by apostolic authority. The principal reason for forming unions of this kind is owing to a desire to stimulate interest and to suggest plans for bettering the organization based upon practical experience of the more flourishing units. Far from interfering with the independent action of each branch, the union is calculated to second the efforts of successful branches and to aid in making every unit within the diocese a more potent factor for good than could be obtained were each society left to itself.

It can confidently be asserted that no activity of the Holy Name Society proves its strength and practicability better, and, at the same time brings the organization before the minds of our fellow-citizens more, than the annual demonstrations or rallies which are held in many dioceses each year in different parts of the country. These rallies take on the form of a grand procession through the principal streets of our larger cities in which thousands of Holy Name men parade to the strains of martial airs. While to some these demonstrations might appear like an ostentatious display, to those who have noticed and studied their effects, it cannot be denied that they have accomplished untold good for the members individually and for the society as a whole. The benefits resulting therefrom may be briefly set forth. Catholic men, at least occasionally, should show the strength of their faith as Christians, and nothing is better calculated to attain this end than these demonstrations of the Holy Name Society. They bring together the clergyman, the lawyer, the doctor and the collegian; the laborer, the clerk, the man of business and the man of books; those who have great possessions and those who are poor in this world's goods. All these men, in the light of day, march shoulder to shoulder under the banner of the Holy Name, believing the same religious truths, proving to those who foolishly imagine or vainly

hope that the Christian Faith is dying before the assaults of science or the onslaughts of worldliness, that the Catholic Church and her laity are still a living entity and that their Church still holds possession of the hearts of her children.

As a result of these demonstrations, those who are content to stand by and look on are led to see the great good effected by such an organization and are impelled to seek membership within its ranks. By these means the participants profess publicly their belief in the divinity of Jesus Christ. They demonstrate before their fellowmen that they respect the name of God and all that it stands for. They protest in a most effectual way their detestation of profanity and unclean speech. Furthermore, they show that the Holy Name man is a religious man—a man who, for being religious, is the better citizen—more ready to respect authority and to defend that authority against any aggressor. The spirit of these demonstrations can best be ascertained from the Holy Name Rally Pledge:

> Blessed be God, the Father, Son and Holy Ghost! I profess publicly my belief that Our Lord Jesus Christ is the Son of God, made man for the salvation of mankind. I recognize His divine authority, and believe that all power on earth, civil and religious, comes from Him. All lawfully constituted authority I respect and promise to obey. May the God of Justice guide the minds and uphold the hands of those vested with its power. May the God of Might break asunder the bonds of those met together against the Lord and against His Christ. In honor of His divine Name, I pledge myself against perjury, blasphemy, profanity and obscene speech. Praised be the Name of God, and blessed be the Name of His divine Son, now and forever!

That the Holy Name man is what he professes to be can be gathered from the loyal, law-abiding life he leads. A most potent example of his fealty to his God and country was evidenced in the recent war. During this crisis, his society contributed its grand quota to the service of our country. Every issue of the *Holy Name Journal* dur-

ing that time contained glowing accounts of the raising of service flags amidst appropriate ceremonies telling of the number of its men that the society was privileged to send to the defense of the flag.

The wonderful progress of the Holy Name Society in the United States has been officially recognized by Rome. On September 18, 1917, Pope Benedict XV, appointed his Eminence Cardinal Boggiani, O. P., Protector of the Holy Name Society. The Cardinal Protector has always shown his interest and devotedness to the cause of the Holy Name.

The official organ of the society in the United States is the *Holy Name Journal.* It is issued monthly and is now in its sixteenth volume. The object of this paper is to keep the members informed in regard to matters of interest to the society. It treats of effective ways and means to increase membership, of meetings, rallies and other important happenings in various parts of the country. It also contains excellent articles dealing with the weighty questions of the day that will make a special appeal to men.

The National Headquarters of the Holy Name Society are located in New York, where the Bureau of the Holy Name Society was established some years ago. Its purpose is to provide for the canonical erection of societies, and to obtain the documents necessary thereto. It also serves as an information bureau to answer officially all questions relative to matters of the society. The Bureau furthermore, publishes the "Manual of the Holy Name" and the "Official Junior Holy Name Manual," as well as other books of interest to directors and members of the organization.

The official Holy Name emblem, which is in the form of button, badge or pendant, consists of an image of the Christ Child in profile with the letters H. N. S. (Holy Name Society). It also contains in miniature the escutcheon of the Order of Preachers, to which it owes its origin.

VERY REVEREND CHARLES H. MCKENNA, O. P.
Founder of the Holy Name Society

The habitual wearing of this emblem carries with it an indulgence.

The late Pope Benedict XV, on January 15, 1917, addressed a letter to the Hierarchy, clergy and people of the United States, in which he extols the Holy Name Society, which has for its chief object, to use the words of the Pontiff, "to make all sacredly reverence the sublime majesty of God, and at the same time respect human authority inasmuch as it is derived from God, and which in order to make this reverence effectual, also exacts obedience to the divine and human laws from the consciousness of human duty which should dominate the lives of all."

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FRATERNAL SOCIETIES OF THE LAITY

MICHAEL J. SLATTERY, LL. D.

THIS is an age of organization. Everyone recognizes that through such instrumentality efficiency is accomplished. There is no other agency so efficacious to attain an end. Organization multiplies strength and makes for unity; it brings the force and power of all to bear at once; it is the hammer that crushes; it is the lever that lifts the world. If its motives are malicious, organization is dangerous. Men wreak much evil when they meet secretly and form a society to accomplish purposes foreign to the welfare of a community. But one whose purpose is to build up, to improve existing conditions and to make life more worthwhile, accomplishes good that cannot be estimated by any given statistics.

Catholic societies are as old as Christianity itself. We read in Holy Scripture that our Lord and Saviour, Jesus Christ, selected seventy-two men and formed them into a body to act as His Disciples in preaching His word. Later, the organization of the Church itself was perfected, when with the elevation of twelve laymen to be Apostles of Christ, they were sent forth to teach all nations.

We can go back across the past and study their methods and their system of bringing the message to those without the Faith and keeping that Faith vigorous among those who possessed it. We can watch the growth of the Church through the Middle Ages and into our own times. Everywhere the method seems to be the same. On the other hand, when new needs arose, an organization was created capable of taking care of them. The fundamental methods, however, remained the same. They have been tried in hundreds of different situations and under

thousands of different circumstances. The Catholic method in use to-day is Christ's method. It is, in brief, a Catholic laity united on every question that affects the interest of the Church, intelligently informed on all matters of Catholic policy and efficiently directed towards action on all matters of policy.

It is constructive for men to organize. Societies are being formed almost daily for the purpose of bringing men together to work for some common cause. Catholic men in their associations seek, however, a higher ideal than that of simply getting together. They unite for the purpose of assisting one another in times of need; alleviating the sufferings of their fellow men; for all sorts of social and charitable purposes. They organize in a religious way with the object of seeking greater means of saving their own souls and of serving the best interests of the Church. Our Catholic life, therefore, is surrounded on all sides with organizations for the protection of the Faith that is ours and for the full-flowering of that spirituality to which we all should aspire.

The Church has zealously fostered and encouraged Catholic organizations, but it leaves us free to choose among the many those which have a special attraction for us and in which we feel we can be helped. These societies are really ourselves and our Catholic neighbors and we form them largely for our spiritual advancement and progress. We have in the United States many such organizations. There is one to meet every possible need and they are doing their work in a highly creditable manner. While most of them are for the mutual benefit of their members, all respond generously to the calls made upon them for the advancement of the Church in America. A brief summary of the origin, purposes and accomplishments of some of our leading national bodies is given in the following pages.

The Catholic Benevolent Legion was organized in

Brooklyn on September 5, 1881, and is a fraternal assessment life insurance society. Its objects are, besides providing insurance, to unite fraternally and for the social, benevolent and intellectual improvement, Catholic men between the ages of eighteen and fifty-five years. It operates in the States of New York, New Jersey, Maryland, Indiana, Illinois and Connecticut. It is estimated that over $25,000,000 has been paid in death insurance since it was organized.

The Catholic Knights of America was organized on April 23, 1877, and is a fraternal life insurance society chartered under the laws of the State of Kentucky. It was originally known as the Order of United Catholics, which name was subsequently changed to Catholic Knights of America on the recommendation of Bishop P. A. Feehan, of Nashville, who later became its spiritual director. Financially, it is one of the strongest associations of its kind in this country. It has nearly 700 branches, located in forty-two States.

The Catholic Order of Foresters was founded in Chicago on May 24, 1883, under the laws of Illinois. It was the first Catholic body of its kind in the West. It was patterned after the Massachusetts Catholic Order of Foresters (organized on July 30, 1879,) and was intended by its founders to be a State organization, hence its original name "Illinois Catholic Order of Foresters." Its growth was rapid, and soon other States began to apply for membership and in 1888 it was decided to extend its field beyond the State and the word "Illinois" in the original title was dropped. The Order is made up of 1743 subordinate branches, called courts, in twenty-eight States, with a membership close to 160,000. It has disbursed $32,000,000 in insurance benefits and over $5,000,000 in sick benefits.

Its present reserve fund amounts to $11,000,000. Among the 200 fraternal beneficiary orders of the United States and Canada the Catholic Order of Foresters ranks tenth in membership; twelfth in amount of insurance in force; eighth in assets and thirteenth in benefits paid since organization. Besides its many achievements as a fraternal insurance order, it has played a conspicuous part in the promotion of all Catholic works, has actively engaged in the support of religion and Catholic education and has contributed generously to the Catholic Church Extension Society.

The Ancient Order of Hibernians traces its origin to an organization in Ireland, begun when Penal Laws oppressed the people, when the priest was hunted with a price upon his head and his defenders were its members. Under the name of "Defenders," it became a part of the United Irishmen of 1792-1798. As "Ribbonmen" it carried on a war for God and country. In 1836 the Order crossed the Atlantic. In May of that year it was granted a charter in New York. The Order exists not merely for the assistance of its own membership. To the surviving victims of an earthquake in Italy it contributed thousands of dollars and to the unfortunate people made homeless by similar disasters in San Francisco and Charleston, over $40,000. It also gave large sums to the sufferers from the floods in Johnstown, Kansas, Galveston and Ohio, and to those of the Halifax explosion. It is a well-known fact that in every division, county and State board meeting, as well as in every State and national convention, appeals are answered for some worthy cause. The Order's devotion to education has been illustrated by its gifts to schools and colleges, by the medals and prizes awarded throughout the United States and Canada for excellence in essays on Irish history; by its endowment of the Hibernian Chair of Celtic Literature in the Catholic

University, Washington, and by many smaller endowments made to seminaries, schools and colleges. In 1910 the Order contributed $45,000 to the Catholic Church Extension Society. Its present membership is almost 200,000. Its total assets are over $2,000,000. For charity, sick and death benefits and maintenance it pays out annually over $1,000,000.

In 1854 the presidents of a number of Catholic German societies discussed the advisability of forming an organization that would unite the energies of their associations in the United States. As a result, a call was issued and was responded to by seventeen societies, which sent representatives to a meeting held in Saint Alphonsus Hall, Baltimore, Maryland, on April 15, 1855, and there was instituted that splendid body of Catholic Germans known as the Central Verein of North America. Primarily organized to defend the rights of the Catholic Church in the United States, it has steadily advanced in the promotion of a vigorous religious activity among its branches. It has engaged successfully in many important phases of social welfare work, the care of the immigrant, for example, being a prominent feature of its programme; the cause of Catholic education has been firmly advocated and the dissemination of Catholic principles, through the medium of pamphlets, has been one of its activities. Up to 1901 membership was through the affiliation of local societies, but in that year the Central Verein was reorganized. State branches were created, the local societies were affiliated with them and the society was incorporated. The Central Verein has had a remarkable and a most successful career.

The Western Catholic Union was organized in 1877, and its headquarters are in Quincy, Illinois. Its membership is composed of men and women. There are over 200

branches, located in Illinois, Missouri, Iowa and Kansas. It furnishes modern life insurance certificates with cash loan, paid-up and extended insurance features, old age benefits and total permanent disability benefits. The Union has taken an active interest in and supported movements pertaining to Catholic activities.

The Saint Vincent de Paul Society was organized by Frederic Ozanam, a brilliant young Frenchman, and Pére Bailly, editor of the *Tribune Catholique*, in May, 1833, to minister to the wants of the poor of Paris. Eight students at the Sorbonne met with Ozanam and Pére Bailly and launched a movement that was destined to make an indelible impress upon the history of modern charity work. The first Conference of the Society in the United States was organized in St. Louis, Missouri, on November 14, 1845. Since then the movement has had a remarkable development in our country. The inspiration of its chosen patron, Saint Vincent de Paul, is the principle upon which the Society functions, viz: "That the work should be the service of God in the persons of the poor, whom the members were to visit at their own dwelling and assist by every means in their power."

The Conference is the unit of the society and is an integral part of the parish. Particular Councils are established in cities where there exist several conferences, and these are made up of representatives from the various conferences. Over the Particular Councils and such conferences as are so scattered as to render impracticable the formation of Particular Councils, there is placed a Central or Superior Council having jurisdiction over a territory embracing within its circumscription the Councils of several dioceses, or as in some instances, of an entire country.

The Society is given the widest latitude in the selection of the works in which the members may engage, and one

marvels, in reading the reports of the Superior Council, at the wonderful array of charitable activities which these reports portray. Some of these include fresh air work for poor children, convalescent homes, support of day nurseries, the custody of paroled prisoners, care of homeless boys, the visitation of prisoners and the sick in hospitals, employment bureaus, the finding of homes for orphans and inspection of their care until maturity. The Society also coöperates uniformly with Catholic institutional charities and with other organizations engaged in relief work. The spiritual note predominates throughout its work.

The Catholic Total Abstinence Union is the outgrowth of a movement inaugurated by Father Theobold Mathew on his visit to the United States in 1849. Father Mathew spent two years and a half here, going to nearly all the principal cities, preaching temperance and administering the pledge. Individuals taking the pledge grouped themselves into societies, which had for their main purposes the abstinence on the part of the members from all intoxicating liquors and the discountenancing of the drinking customs of the people. In 1871 the societies in Connecticut formed a State Union. On Washington's Birthday, 1872, a call for a national convention of temperance bodies was issued at Baltimore and 177 were represented at the meeting which followed. An organization was effected, a constitution was adopted and the title The Catholic Total Abstinence Union of America was chosen. It was decided to add as a part of the programme a plan of mutual relief, which provided for the payment of sick and death benefits. The Union is composed of men's, women's and juvenile societies and has nearly 100,000 members.

The Knights of Father Mathew was organized at St. Louis on April 26, 1872, as a total abstinence and semi-military body, and on April 18, 1881, a life insurance fea-

ture was adopted. While it is not national in scope, the organization has strong branches in Missouri, Illinois, Iowa and Kansas. It has been active in promoting temperance and has expended over a million dollars in benefits for the families of its deceased members.

The Young Men's Institute was founded on March 4, 1883, at San Francisco. Its purposes are "mutual aid and benevolence, the moral, social and intellectual improvement of its members." The motto, "Pro Deo, Pro Patria," indicates its attitude regarding the teaching of its members of a greater spirit of love for the Catholic Church and loyalty to country. In many cities where it is strong, spacious clubhouses are maintained. The Institute is divided into two branches, the Pacific and the Atlantic Jurisdictions. Each has its own officers, who direct and supervise the work in their respective territories. The society has taken an active interest in all Catholic national movements and has contributed generously to the support of Catholic education. Its present membership is approximately 25,000.

The Catholic Young Men's National Union was organized on Washington's Birthday, 1875, in New Jersey. The unit is the parish club. These units are formed into diocesan unions, and these in turn are affiliated with the national body. The objects of the organization are the promotion of practical unity; the spiritual, intellectual, moral and physical advancement of Catholic youth; the establishment of Catholic young men's clubs, libraries and reading rooms and the maintenance of an Athletic League, giving special attention to the boys of the parochial schools. Through the means of literary exercises, debates and oratorical contests, the members are trained to give an intelligent expression of their thoughts.

While the Union was originally planned to develop its members along moral and intellectual lines, it was found

advisable to go in for athletics because of the strong appeal that sports hold for the boy, and it has become a strong factor in the Amateur Athletic Union of America. Each unit is self-supporting through the receipt of dues from the members. The units pay a small fee towards the maintenance of the diocesan and national bodies. An attractive feature inaugurated about ten years ago is thrift clubs through which members are encouraged to save funds regularly. At the convention of the Union held in Wilmington in 1922 a report of these thrift clubs showed that nearly a million dollars in savings had been returned to the members during the previous fiscal year. In 1880 a programme for fostering night schools was launched. Some of these have had remarkable success, and special mention should be made of that in Boston conducted under the auspices of the Catholic Young Men's Association, which has an annual enrollment of over 2000 students. The National Union is established in twenty-two States, has nearly 1000 units and an enrollment of nearly 200,000 members.

No reference is made in this article to that splendid organization known as the Knights of Columbus as its work is described in a special paper.

Besides those enumerated, there are many other organizations of Catholic men doing good work, but these are mostly racial and their labors are exclusively for their own members.

Notwithstanding the many accomplishments of these great bodies, a careful survey reveals the fact that nearly seventy per cent of our Catholic men are not affiliated with any of our leading fraternal, beneficial or welfare societies, and also shows that while all these organizations were doing good work, there was, as regards them collectively, a lack of unity, of guidance and even of communication with one another, and, consequently, a lack of knowledge of what

each was doing. It was also learned that too many Catholic men were lacking in knowledge of Catholic teaching as regards economic and social problems; that some, unfamiliar with the importance and possibilities of the Catholic press, were not according it a proper support; that the aims and purposes of Catholic education were not, in many cases, appreciated by our people and that in the civic, social and literary life of the nation our men were not exerting the influence which their heritage of Catholic culture warranted them in wielding.

The first organization to inaugurate a movement for the concerted action of the societies of Catholic laymen was the Knights of Saint John. At its annual convention held in 1899 it resolved to take the necessary steps to bring about a federation of Catholic societies. In the convention held in 1900 the matter was further discussed, and on December 10, 1901, the American Federation of Catholic Societies was established. For eighteen years the record of the Federation furnishes one of the brightest chapters of secular lay activity in America. And yet the Catholic body in America was slow to grasp the importance and great possibilities of this society and did not rally to its support as they should have done. This may be accounted for in part by the fact that Americans, as a rule, are a busy, preoccupied and self-centred people and also because our Catholic citizens are, perhaps, more inclined to parochialism than any other group of our population.

When America entered the World War the need of a national body of Catholics to speak for and represent the Catholics of our country became at once apparent. There was none that could voice Catholic claims or speak authoritatively in defense of them and for Catholic rights. The complex and unprecedented problems of war relief and civic coöperation with the Government confronted Catholics with difficulties of an especial kind. The accomplishment of their duties as individuals and as citizens was not the problem.

Activities of all kinds were inaugurated by our co-religionists in various parts of the country. But with the vast number of our societies willing and anxious to offer their services and with the untold resources of the Church throughout the country, the situation presented many delicate and difficult problems. There was lacking a mechanism for their united national coöperation as Catholics with the various Governmental agencies charged with the conduct of the war and of all of the activities that would bring it to a successful end. The Hierarchy organized the National Catholic War Council to meet this emergency. Our churches, schools, colleges, universities, societies, clubs, hospitals, had to be brought into one compact organization so as to coördinate and unify and articulate all Catholic activity incidental to the war. Limited as was the scope of the National Catholic War Council, its record was truly creditable and is set down elsewhere in the papers devoted to its activities.

The Right Reverend Joseph Schrembs, D. D., Bishop of Cleveland, was chosen by the Administrative Committee of the National Catholic Welfare Council to be chairman of the Department of Lay Organizations. Bishop Schrembs in a letter dated April 17, 1920, sent to the members of the Hierarchy, asked them to send two representatives to a conference to be held in Chicago on May 5 and 6, and in a call, under the same date, to all the existing national bodies of Catholic men, requested them also to have delegates attend. The letter stated that the conference would be for the purpose of discussing plans that would bring about the formation of an organization that would unite the Catholic laymen of America into one compact body for the welfare of the Church and of the country, but one which would not interfere with the field of activity nor the autonomous direction and contact of any existing society.

The conference was held in the LaSalle Hotel and was attended by representative laymen from all parts of the

country. After two days of discussion, a temporary organization was effected. In accordance with the instructions given at this gathering a call was issued for another, which was held in Washington, District of Columbia, on September 29. As in the former case, the Bishops were invited to send representatives, as were also the various national bodies of Catholic men. A plan of organization was agreed upon, a constitution was formally adopted and the name National Council of Catholic Men was selected.

This organization is built on the principle of the individual Catholic as the primary unit, rather than on the society as such; that is, to organize the Catholic men of America as Catholics, irrespective of society affiliation, taking as the organization fundamentum the ecclesiastical gradation, namely: the parish unit, the diocesan unit, the national unit. These units are called councils. The parish council is the unit of the organization. It is composed of Catholic men and governed by an executive board, whereon each affiliated parish society is represented. Each diocesan council sends one or more delegates to a district council, which comprises the parishes in a large city and those in the adjacent rural districts. On the executive board of the district council are represented the societies having county or diocesan bodies. Through the medium of a diocesan council the district councils are joined into a unit, composed of the delegates through their respective district councils and the representation of diocesan and county societies. The purpose of the district council is to insure a practical and an equitable division of the diocese where there is more than one large city and to make the meeting places of the council more easily accessible to the various delegates, some of whom would otherwise be obliged to travel long distances. The autonomy of each society is insured through representation on the parish executive board, and at the meeting of the district and diocesan councils respectively. The diocesan council and each

national society of Catholic men is represented at the national convention by delegates selected in the manner designated by their respective constitutions.

It is through such an organization as this that it is planned to give Catholic laymen a new and truer perspective of the problems which from time to time confront them and to better fit them for the tasks before them. The ideal of the National Council of Catholic Men is to give to every layman the opportunity of rendering personal service to the Church and to his country through his fellow man. Through the medium of the parish council, a live interest will be taken in parish affairs, but it will not stop there. As the Church is Catholic, so is the work to be done Catholic; that is, it is not to be confined to parish activity alone, not that the parish and its activities should not command loyalty and service first and always, but rather personal service should not stop there, but should extend out into the great fields beyond parochial or diocesan boundaries which demand its aid. In like manner, the National Council of Catholic Men is the servant of all Catholic organizations, helps them make their own work more effective and keeps them well informed on matters of Catholic interest and of Catholic wellbeing. It is a unifying force with established national headquarters and sends out information on all general national questions. It is a council such as its name implies. It does not attempt to take away from any parish or diocesan branch or any individual society its initiative nor interfere with its autonomy. Parish councils are in charge of the pastors and all the work in a diocese is under the immediate supervision of its ordinary. Instead of leaving the Catholic people and Catholic societies to themselves, the National Council of Catholic Men seeks to supplement their activities and bring about a unified laity and through such coördination, under the leadership and direction of the Hierarchy, Catholic interests and institutions will be properly safeguarded.

Since the institution of the National Council of Catholic Men in September, 1920, 1103 parish councils have been organized in forty-four dioceses and twelve national bodies, twelve State bodies, twenty-one diocesan bodies and 1081 individual societies have become affiliated.

At the annual meeting of the Hierarchy, which was held in Washington on September 29, 1922, after the reading of Bishop Schrembs' report of the accomplishments of the Department of Lay Activities, the following resolution was unanimously adopted:

> The Archbishops and Bishops of the United States, at their meeting held at the Catholic University, have learned with much pleasure of the very splendid work accomplished by the National Council of Catholic Men during the short time of its existence. They are much gratified at the splendid manifestation of the true Catholic loyalty of this body and express the sincere hope that it may ever continue in the same spirit. Let it carry on its work under the guidance and leadership of its Bishops in those dioceses where it is invited to organize and it will become a great power for good and deserve well of the Church in America.

At the convention of the National Council of Catholic Men held in Washington on September 29 and 30, 1922, the delegates were inspired by the following cablegram signed by Cardinal Gasparri:

> The Holy Father accepts most gratefully the filial homage of the National Council of Catholic Men assembled in Washington and he sends most lovingly his apostolic benediction as a pledge of Divine favor for the success of their deliberations.

The work of the Council in the two years of its existence has added another glorious page to the history of Catholic lay activity in America, and with the enthusiastic approval given to the work by the Bishops and with the blessing of the Holy See on the work, there is every reason to hope that the organization with the ideals of Holy Mother Church before it, will manifest as never before the splendor of a united Catholic laity working nationally in one compact body to uphold American ideals and for the restoration of the Kingdom of Christ throughout America and the entire world.

THE KNIGHTS OF COLUMBUS

JOHN B. KENNEDY

A PRIEST of the Diocese of Hartford, Connecticut, the Reverend Michael Joseph McGivney, assistant pastor of Saint Mary's Church, New Haven, is the man to whose inspiration and zeal we are indebted for the origin of the Knights of Columbus. A man in his early thirties at the time, 1882, and one destined never to grow old, it appears, gazing back upon his achievement, that a period of intense living was granted to him to fulfil the task providentially appointed to him. He launched the organization, nourished it through its infancy to a sturdy youth and died in 1898, knowing that its growth nationally and its permanent usefulness to Church and country were assured.

In the late seventies and early eighties in Connecticut, and for that matter, throughout New England, the term Catholic was held synonymous with Irishman, even native Americans of the second and third generations being designated "Irish." Father McGivney, brought up in this atmosphere, one of very real social disabilities for members of the Faith, saw the need of some organized stand against this prejudice. Of course, he was not the only one to realize the situation, which had been met in certain sections where there were flourishing Catholic societies of men, such as the Massachusetts Catholic Order of Foresters. But it is certain, from the apostolic vigor with which he pursued the application of his idea, once it had been accepted, that Father McGivney's purpose exceeded merely local limitations. He knew that the religious prejudice and racial proscription under which the Connecticut Catholics suffered was experienced to a greater or lesser

Reverend Michael J. McGivney
Founder of the Knights of Columbus

degree throughout the country, or, at least, in the Eastern and Middle West and Southern States; he was aware, as were all educated Catholics who gave even cursory consideration to the social nexus of American life, that virulent forces of bigotry were at play, developing into such abominations as the A. P. A. movement. Wisely, he predicated the origin of the new society upon a worthy economic idea, the idea of mutual protection, of fraternal insurance. His attractive personality and his talent for the organization of men, evidenced by his successful founding of Saint Joseph's Total Abstinence Union of New Haven some years before he thought of the Knights of Columbus, were precisely the qualities needed for the originator of the venture. The intensive growth of secret societies in the United States, with their apparent social advantages for members and their basic and irresistible appeal to human curiosity, aided Father McGivney to have, at the outset, a conception of the new society, which has undergone no essential change since the beginning.

On January 16, 1882, he gathered in the parish house of Saint Mary's, New Haven, the remnants of an organization known as the Red Knights, which had a brief and by no means brilliant career among Catholic members of the State militia, but which served, none the less, to demonstrate the widespread desire for a secret society among the Catholic men. James T. Mullen, who became the first supreme knight of the Knights of Columbus, Daniel Colwell, John Tracy, Michael Tracy, William M. Geary, Cornelius T. Driscoll, John T. Kerrigan, James T. McMahon and William H. Sellwood answered Father McGivney's call. All were members of the parish. Their ambition, as the result of the discussion at the first meeting, was to establish in Connecticut a branch of the Massachusetts Catholic Order of Foresters, Father McGivney even agreeing to negotiate for a charter. The success of the Foresters' insurance system attracted the laymen. But Father McGivney re-

ported a week later that his examination of that system led him to believe that the benefits they offered were too limited. The Foresters, while eager to render every assistance in the formation of a society in Connecticut, were steadfast in their refusal to institute a branch of their society there. Although a young and comparatively inexperienced clergyman, Father McGivney applied himself to the task of formulating a system of insurance for his proposed organization. He favored the per capita or tontine system, an arrangement whereby when a member of a society died the others paid a per capita tax, the total of which was delivered to beneficiaries. He suggested that the organization be called the Sons of Columbus. It was Mr. Mullen, whose fondness for the term "Knight" had been seen in his partial creation of the more or less celebrated Red Knights, who proposed the name which was adopted, Knights of Columbus. Father McGivney undertook to write the ceremonial in three sections, to be known as degrees, and to lay the entire project before Bishop McMahon, of Hartford, for his approval; while to Daniel Colwell was entrusted the task of preparing the petition for a charter from the State. The Bishop approved the ceremonial, and on March 29, 1882, the Legislature voted the charter, so that the Knights of Columbus became the first national fraternal organization and the largest ever incorporated in Connecticut. Claims have been made to the honor of original incorporator by many; but the charter shows these names: Michael J. McGivney, Matthew C. O'Connor, Cornelius T. Driscoll, James T. Mullen, John T. Kerrigan, Daniel Colwell and William M. Geary.

On April 6, 1882, the first council was organized with these officers: President, James T. Mullen; vice-president, John T. Kerrigan; corresponding secretary, the Reverend M. J. McGivney; recording secretary, William H. Sellwood; financial secretary, James T. McMahon; treasurer, Michael Curran; advocate, C. T. Driscoll; medical examiner, M. C.

O'Connor, M. D.; chaplain, the Reverend P. P. Lawler, pastor of St. Mary's Parish; lecturer, Daniel Colwell; warden, John F. Moore.

All available rituals and constitutions were studied before the Knights of Columbus undertook to formulate their own, and by May 16, 1882, exactly four months after the first meeting called by Father McGivney, the Supreme Council was formally instituted, the officers being those chosen at the temporary election some weeks before. Immediately following, the first subordinate council was instituted with the Honorable C. T. Driscoll, a graduate of Yale University and a former Mayor of New Haven, as grand knight, and Father McGivney as chaplain.

The ritual of the Order was not completed until July 7, 1883, when Bishop McMahon gave it his approbation. With a constitution devised by Father McGivney, assisted by some of the incorporators, the society was enabled to meet the requests for extension made from several parishes in Connecticut. There were the usual vigorous differences of opinion regarding what was good and what was inimical, and disputes often took the form of quarrels, which grew so as at times to threaten the existence of the organization. But Father McGivney, now that the Bishop's approval was gained, brooked no schism. He brought the pressure of his diplomacy and moral leadership to bear, with the result that the teething period of the Order passed without more than the customary squalls and anxious nights.

For three years the society was limited to Connecticut. In 1885, as the result of a fire the initiation of a council in Stonington was prevented, and the ceremony took place in Westerly, Rhode Island, instead. Seventeen councils were then flourishing in Connecticut with an aggregate membership of approximately 2000. The Catholic men of Rhode Island thereupon became interested in the Order, and within the year a council was formed at Westerly and the first step had been taken for interstate growth. By the

Spring of 1892, ten years after its incorporation, the Knights of Columbus was established in over sixty cities and towns of Connecticut and Rhode Island, with a total membership of almost 10,000. Petitions for charters were being received from other States, even Ohio, at that time, applying; and it was somewhat in the nature of an ironic fulfilment of fate that Massachusetts, which had denied extension of its organization to Connecticut, should beseech that State to establish the new society within its borders.

The method the Knights pursued to stimulate growth was to hold in a city or town a meeting of the representative Catholic men, at which the apostleship of the society, as expressed by Father McGivney, would be read and explained, with the most exact emphasis laid upon its essentially Catholic nature. The result was invariably the institution of a council.

It is interesting to note that, whereas, in later years, the almost amazing success of the society in varied fields of endeavor has resulted in the violent prejudice against it, in certain non-Catholic circles, its first problem was to overcome opposition in Catholic circles. Although Bishop McMahon had approved of it within twelve months of its organization, his commendation, of necessity, was not authoritative beyond the confines of his diocese (which comprised the entire State). Several ordinaries regarded the movement with coolness; in one or two dioceses it was actually held suspect. But when Archbishop (afterwards Cardinal) Satolli, Apostolic Delegate to the United States, after a careful examination of the record, ritual and constitution, in 1893 pronounced an unqualified blessing upon the organization, its credentials everywhere were assured, although, even then, the personal equation entered into the problem of growth, and here and there a bishop would not welcome the Order, not so much because of its message and meaning, as because of men.

To show the strength of the young organization it may

be mentioned that in 1892 the sixty-three councils paid $25,526.37 for sick benefits, mainly on account of the influenza epidemic then prevailing. The repute of this beneficence resulted in inquiries as to whether an associate department of the Order might not be established; men who had received regular death benefits through other societies were realizing the peculiar appeal and strength of the Knights of Columbus and they desired to join it. By 1893 this tendency became emphatic, and the supreme knight, John J. Phelan, of Bridgeport, who had succeeded Supreme Knight Mullen some five years before, championed the movement for an associate membership, and it became a fact in June, 1892. The stand had already been taken, following the Baltimore Council pronouncement against the liquor traffic, that no person engaged in the manufacture or sale of intoxicating beverages could be eligible for membership, and while those who, engaged in the beverage business before this rule became effective, were permitted to remain in the society on account of vested rights, this prohibition ever afterwards became the strict rule. Furthermore, intoxicating liquors were stringently excluded from all official meetings and celebrations of the Order.

Bunker Hill Council of Charlestown, Boston, instituted on April 10, 1892, was the first branch in Massachusetts. James H. Conley was elected grand knight and James E. Hayes deputy grand knight. On September 23, 1891, Brooklyn, New York, Council had been established, more as a concession to New Englanders in that part of New York than as a recognition of local interest. By April, 1895, New York Council had been organized, and such well-known men as Henry J. Heide and the later Supreme Court Justices Victor J. Dowling and John J. Delaney were among the charter members. Maine had already provided recruits; but the invasion of New York blazed the way for genuine interstate growth, for New Jersey, Pennsylvania and Maryland quickly joined the ranks. It is significant

to note that in two of these States, in Jersey City Council of New Jersey and in Philadelphia Council, John J. Cone and James A. Flaherty, each destined to be supreme knight of the Knights of Columbus, became local officers immediately.

By 1896 the growth of the Order had been so rapid that the Board of Government was changed to the National Council, made up of representatives on a State strength basis, instead of two representatives from each council, which had formed the Board of Government. In 1896 John J. Phelan, of Bridgeport, had been succeeded as supreme knight by James E. Hayes, of Boston, who, in that year, signed the charter of Chicago, Illinois, Council, which was instituted by State Deputy John J. Delaney, of New York, on July 10. Thomas Harrison Cummings, national organizer, had introduced the Order into the Middle West, and was succeeded in that post by James J. Gorman, who carried the banner of Columbianism to the Pacific Coast. Vermont, Delaware, Ohio, Michigan, Virginia, Kentucky, Quebec, Minnesota and Indiana already had branches when the Order became entrenched in the heart of the country by the institution of a council in St. Louis, Missouri, on October 8, 1899. In 1895 one of the principal apostles of Columbianism had already been recognized by election to the National Board of Directors in the person of Edward L. Hearn, state deputy of Massachusetts, who succeeded John J. Cone, of Jersey City, as supreme knight in 1899, the latter having been advanced to that office on the death of James E. Hayes in 1897.

Supreme Knight Hearn found himself the head of an organization operating in twenty States and in one Canadian province. Minnesota and Wisconsin joined the ranks; West Virginia followed; and then Kansas and Colorado. Utah was added next, and then the Order invaded the South, Georgia, Tennessee and Florida acquiring councils. In 1902 Supreme Knight Hearn authorized the institution

of a council in San Francisco, California, Archbishop Riordan being one of its staunchest advocates. Los Angeles came next, and in the meantime Alabama, Texas, Iowa, the Carolinas, the Dakotas, Oklahoma and Wyoming had been added to the list of States. By 1904 only five States remained uninvaded, and cities in these applied for charters. Mississippi, Arkansas, Arizona, Idaho and Nevada completed the list, while in Canada, Prince Edward Island, Nova Scotia, New Brunswick, Alberta, Saskatchewan, Manitoba and British Columbia also fell in line. So that by 1905, when a national convention was held in Los Angeles, where one of the most redoubtable of the pioneers, Joseph Scott, received and declined election to the office of deputy supreme knight, the Knights of Columbus was truly an international organization.

In 1909 we find the Order penetrating to Panama and Cuba; and in 1910 to Newfoundland. Porto Rico, Hawaii, the Philippines and Alaska were included, while a movement to invade South America with the establishment of a council in Argentina had been abandoned. European and Australasian countries had applied for charters, which were and are yet steadfastly denied; none the less these applications were striking manifestations of the fame of the Order, which with its rapid growth had taken up substantial Catholic works of education and general Catholic social effectiveness. When, in August 1909, Supreme Knight Edward L. Hearn, was succeeded by James A. Flaherty, of Philadelphia, the Order had attained a membership of more than a quarter of a million and could be said to be truly international, numbering more than 1500 councils in every State of the Union, in the American island possessions and in every province of Canada.

It was this international expansion and solidification of the Order that brought about the final definition of its constitution. Chartered as a fraternal benefit organization and by the terms of its charter entitled to promulgate ac-

tivities of general benefit to its membership and others, it found no prescription of its government in that charter. But by 1909 we find it to be a compact democratic and well coördinated system of government. The Supreme Council, the sovereign body of the Order, is made up of representatives from every State and territorial jurisdiction, the latter prevailing where the number of councils and aggregate membership does not warrant State council nomenclature. To the State convention the subordinate councils are entitled to send their present grand knight and his immediate predecessor or such alternates as they may elect; to the supreme convention a State is entitled to send its present and last living past state deputy and a delegate for each first 2000 insurance members up to four, and for each 2000 associate members up to four, no State to be represented by more than four insurance and four associate members, the limit on representation being ten; thus assuring that a group of the larger States cannot form a combination to exercise complete and permanent control. The constitution provides that any change in government, in accord with the original charter, can be made by a majority vote at one Supreme Council meeting, to be followed by a two-thirds vote at the following one; and it is by this process that the membership of the Supreme Board of Directors has been increased, so that now there are twenty-two members of the executive body, including seven of the eight supreme officers, the supreme warden not being a member of the Board of Directors. The supreme officers are elected for two-year and the supreme directors for three-year terms. While sovereign power is vested only in the Supreme Council, which is the law-making and full governing body of the organization, the Supreme Board has complete executive management of all affairs between the annual meetings of the Supreme Council, and, as a matter of fact, the latter's business concerns itself mainly with what the directors have done and propose to do. Any council, State

or subordinate, or, for that matter, any member of the order in good standing, can present a resolution to the supreme governing body.

The insurance system, always the Order's basic appeal for membership, grew with the general expansion. David Parks Fackler, sometime president of the Actuarial Society of America and to this day consulting actuary of the Knights of Columbus, devised the step-rate plan of insurance now in vogue, which provides as equitably as possible protection paid for by the insurance members. The strength of the system has been attested to repeatedly by the Insurance Commissioner of Connecticut, and the fact that the Supreme Board of Directors has frequently voted to waive the assessment on the insurance membership, is evidence of soundness. Some $200,000,000 is now in force in insurance. Cardinal O'Connell has said that if the Knights of Columbus had performed no other service for Church or country than the maintenance of its insurance system the name of the Order would be for ever illustrious. None the less, despite the attractiveness of the insurance system, the growth of the associate membership, from the first admission of non-insurance members, has been at the rate of two to one as against the growth in insurance membership.

It is true that in the Supreme Council the insurance membership has a larger voice than the associate, for a supreme officer or a supreme director must be an insurance member, and in the balloting for one office, that of supreme physician, only insurance members may vote, and they are also the only members of the supreme body eligible to vote on insurance matters and on what constitute insurance matters: yet, there is reason for this. The Order, by its charter, is primarily a fraternal insurance society. The associate membership has from the beginning accepted this condition, which operates for the utmost security for all.

When the Duke De Veragua, the last lineal male des-

cendant of Columbus, visited the United States in 1893 he received from the Knights of Columbus, then a flourishing but not very well-known organization, a special honor in the form of the Grand Cross of the order. The creation of this honor was the germ which eventually brought into being the Fourth Degree of the Knights of Columbus. This branch, which now numbers more than 150,000 men, is known as the specifically patriotic degree. Its nation-wide plan for the celebration of Washington's birthday, successfully carried out in 1917, its specialization in the public celebration of patriotic events and the special dress and insignia of the degree have combined to make it the part of the Order adapted to serve as guard and escort and perform other duties on important occasions. Much attention has been attracted to the Fourth Degree because of the circulation in recent years of the "bogus oath" attributed to the Knights taking this degree. This "oath" figured conspicuously in the aftermath of a Pennsylvania Congressional election, one of the contestants claiming that it was distributed on the eve of election to do him damage. The hearing at which this claim was made resulted in the slander gaining the publicity of the pages of the *Congressional Record,* and, as a consequence, the professional anti-Catholic bigots who make a business of selling copies of the "oath" always append the authoritative line, "From the *Congressional Record,*" to their reproductions.

On several occasions the known distributors of the "oath," have been prosecuted, the Knights always securing conviction for criminal libel; but they have been the first to plead for suspended sentences for the culprits. Yet the circulation of the forgery continues. So long as prejudice is profitable there will be prejudice-mongers; such is the experience of the Knights of Columbus with their Fourth Degree "oath" prosecutions.

Perhaps one of the most notable instances of the peculiar fitness of the Fourth Degree for patriotic occasions was

that of the unveiling of the Taft statue of Christopher Columbus in Washington, D. C., in 1912, when thousands of Knights were in line in one of the most remarkable parades ever held in the National Capital. Again, their fitness for assistance at great religious occasions was exemplified during the Eucharistic Congress at Montreal in 1911. Another success of the Order was the movement to bring about a proper recognition of Discovery Day. The Knights began an intelligent agitation for the celebration of Columbus Day and by 1909 the first fruits of their work were seen in the form of a special law in Colorado making Columbus Day a legal holiday. The movement was vigorously pushed, so that, by 1919, when North Dakota joined the ranks of States celebrating the day, thirty-seven had already legalized it. Bigotry prescribed opposition and, in one instance, that of Alabama, the observance was legally discontinued, after the citizens had kept it some nine or ten years. An instance of the animus against the movement was displayed as recently as 1922, when a certain anti-Catholic society spread a nation-wide censure of a New York Senator who was bold enough to advocate the federalization of Columbus Day.

While the Knights have been instrumental in securing adequate memorials to Columbus, doubtless the most effective form both tangible and useful of their accomplishments is the permanent home movement. Commencing in Poughkeepsie, New York, twenty-six years ago, the first of an imposing chain of club houses was established. The movement spread rapidly, and within the last twenty years approximately 1200 buildings have been either acquired or erected. Scores of large cities now have substantial K. of C. structures; and recently a campaign for a building in New York to cost about $1,500,000 was successfully carried on under the leadership of William P. Larkin, a member of the Supreme Board of Directors.

The primary object of the permanent home movement

is, of course, to provide suitable quarters for the council, a club home for the members. But from the outset a larger purpose has been served. These homes have become not only Catholic but general social and civic centres, places where public forums can be held, where bazars, entertainments and the scores of social events that are part of community life may be conducted. This movement is destined to progress until every city and town in which there is a council will have a home building.

Simultaneously with the launching of the permanent home movement, the Order realized its capacity to conduct work of what may be termed a quasi-public character. The beginnings of its labors for Catholic education go back many years, when individual councils provided prizes and established scholarships in parochial schools, high schools and colleges. But it was in 1899, when the supreme officers responded to the suggestion of Bishop Conaty, of Los Angeles, that the society decided to establish a chair of American History at the Catholic University of America, Washington. The sum set for this was $50,000, and Supreme Knight Edward L. Hearn presented the check on April 18, 1904, to Cardinal Gibbons, chancellor of the University. The fund had been oversubscribed, and the balance was used to provide a history library for the use of the chair, which has been occupied since its founding by Professor Charles H. McCarthy.

Three years later the Knights were provided with another and larger opportunity to add to their merit as supporters of higher education, when Archbishop John J. Glennon, of St. Louis, in the name of the American Hierarchy requested them to endow the Catholic University. It was decided by the Supreme Council that the Knights should raise $500,000 and donate it as an endowment fund and an arrangement was agreed upon whereby the order should enjoy fifty scholarships in perpetuity. On January 6, 1914, the donation, in the form of first mortgage, under-

lying bonds, was presented and the work was completed. Since that time the Knights have named each year students to take up the post-graduate scholarships. Cardinal Gibbons said, when the endowment was formally made: "The Knights of Columbus take their place this day in this foremost rank of the benefactors of humanity. What was formerly done by the great ones of this earth, the creation and endowment of the highest institutions of learning, and what in our own times has been the privilege of wealthy individuals, has, through the Knights of Columbus, been accomplished for the first time by the corporate efforts and sacrifices of Catholics associated for the highest interests, religious and civil." And it was this deed more than any others accomplished by the Knights to that time which led the venerable Prince of the Church to characterize them as "Our Jewel and our Crown."

Not pausing at this milestone in their progress, the Knights were quick to take full advantage of their gradual growth by promoting further the cause of Catholic education. In 1912 they launched their national lecture movement, engaging such well-known public speakers as Professor James C. Monaghan, Peter W. Collins, David Goldstein and Doctor James J. Walsh to cover the country during each Autumn and Winter season, delivering lectures against socialism and the various materialistic doctrines propagated through the United States and Canada. Hundreds of thousands of people of all denominations have, by this means, been afforded an opportunity to hear by word of mouth the Catholic position explicitly stated.

In addition, the Knights proceeded to promote interest in Catholic apologetics and general Catholic culture by throwing their power behind the sale of recognized works of authority. The Catholic Encyclopedia was made the subject of a propaganda and sales campaign among members and Catholics in general. Cardinal Gibbons's "Faith of our Fathers" and Dr. Walsh's, "The Popes and Science"

and "The Thirteenth the Greatest of Centuries" were distributed in large quantities in special Knights of Columbus editions.

These activities here briefly referred to formed a background of public achievement which provided for the Knights that experience in the administration of large affairs which stood them in such good stead when the crucial time arrived for them to put forward their full organized strength to serve their Church and country. Already, in such calamities as the San Francisco earthquake and fire, the Messina disaster and the Jamestown flood, they had demonstrated their readiness to aid the needy and distressed by the prompt transmission of relief funds. More than $100,000 was sent for the relief of the sufferers in the San Francisco disaster. Incidentally, this sum was returned by the members of the Order in that city as payment of a loan gratefully received, within one year after the fire. The Knights showed, in the relief contingencies in which they participated, that they were capable of administering personal aid as well as donating funds for emergency succor. On the occasion of the Mexican Border campaign in 1916, they were first literally called to the colors.

During the Spanish-American War, the Knights had their first taste of military work when they provided and maintained a relief tent at Montauk Point, Long Island. They were, at the time, too much concerned with what might be termed their "growing pains" to be in a position to undertake widespread welfare work, but what they did was ample for their means and for the need, many thousands of men awaiting transport to Cuba being served.

When, in the early summer of 1916, American troops pitched camp along the Mexican border, it appeared that a long campaign of watchful waiting lay before the military forces of this country. The conditions at the border were most unwholesome, and, as far as the Catholic men of the

Army were concerned, desperate; for that section of the country being missionary territory, the opportunities to practise religion were, in those days, and are yet, limited enough for the ordinary population, to say nothing of the thousands of young Catholics who readily responded to the call for service.

Secretary of War, Newton D. Baker, and Raymond B. Fosdick, later chairman of the Government Committee on Training Camp Activities, surveyed the scene of operations and reported on the deplorable conditions. They eagerly welcomed the offer of the Knights to assist in welfare work.

Without any appeal for public aid, using funds from their private treasury, known technically as their general fund, the Knights went into the work. They established huts and tents all along the border and assigned special superintendents to the widely-separated stations. At Deming, San Antonio, Llano Grande, San Benito, McAllen, El Paso, Brownsville, Nogales, Camps Wilson, Cotton and Pershing, where the 250,000 American fighting men were stationed, the Knights operated welfare headquarters, with the result that the American Army first learned on a large scale what Knights of Columbus hospitality meant. And the principle followed also in the subsequently greater welfare work on America's entry into the World War. "Everybody welcome and everything free" was faithfully adhered to from the beginning of the border activity. No distinction as to race or creed was made and no price charged for any service rendered or comfort supplied. Athletic games, libraries and all recreational media were provided by the Knights; and the prime necessity, the means for religious observance, was well looked after. From the beginning the work was successful, giving the Knights a reputation that led to the ready acceptance by the War Department of their proffer of assistance on America's declaration of war against Germany. The Army knew the Knights and the Knights knew the Army; but

neither the Army nor the Knights ever imagined how far-reaching and effective would be the acquaintance between them in the course of the few years following the Mexican expedition.

In April, 1917, when the country seethed with the war spirit, the Knights, in the businesslike way that had characterized all their undertakings, quietly entered the work. Chairman Fosdick, of the Training Camp Activities Commission, cordially welcomed their coöperation in a letter in which he spoke with the authority of the Government. The Knights made no immediate appeal for funds to the general public. In fact, during the better part of the first years of their operations, they relied principally upon their general fund, and upon the first fund of $1,000,000 which they raised by a per capita tax upon their membership, then numbering approximately 350,000, the tax only applying to the American membership; although the Canadians, as in other educational and welfare campaigns of peculiar interest to America, would not be denied, submitting their subscriptions generously.

The Knights had taken the step of lifting the ban on their insurance members who were in military or naval service at the time of the declaration of war, enabling thousands of men thus to preserve protection for their families; and councils generally showed their gratitude to their members in the service by meeting their individual insurance and general assessment dues from the society funds.

At their convention held in Chicago in August, 1917, the Knights decided to campaign for a fund of $3,000,000. Already they were established in the larger cantonments of the country, where the drafted men were to be in hundreds of thousands, and they were rapidly extending their service to the regular Army camps and the National Guard encampments. The money came in readily; and the organization of singularly successful statewide drives, such

as in New Jersey, New York, Massachusetts, Michigan and California, brought the fund to a point beyond all expectations. By the summer of 1918 more than $12,000,000 had been provided by the American public, based upon the preliminary Knights of Columbus and Catholic campaigns, for the Knights to continue their work, the quality of which was at once recognized by Catholic and non-Catholic.

With every camp in the country supplied with welfare centres, the Knights turned their attention overseas. Here, at first, they met with some difficulty, certain officials not approving of their entry into France to serve the American Expeditionary Forces. But on November 13, 1917, General Pershing personally issued an order to Walter N. Kernan, then K. of C. Overseas Commissioner, admitting the society to the same welfare status as the Red Cross and the Young Men's Christian Association. The Knights, quickly taking advantage of this permission, poured men and money overseas, so that by the Summer of 1918, when they met for their celebrated Victory Convention in New York, they had 500 workers abroad and had established themselves at most of the bases and with many of the combat divisions.

At first, chaplains wearing the Knights of Columbus uniform, were sent over, for the need of English-speaking priests for the Catholic fighting men was urgent. Later, when Bishop P. J. Hayes, of New York, was appointed Chaplain Bishop of the Army and Navy, the Knights supported the chaplains from their war fund, although the chaplaincy department was a distinct, yet affiliated organization. These chaplains and the secretaries who followed them instantly made their presence felt. One of the former, Father John B. De Valles, of New Bedford, Massachusetts, was awarded the Croix de Guerre early in 1918 and a similar award to the Reverend Osias Boucher quickly followed. In "Knights of Columbus in Peace and War" may be found the account of the gathering and distribution of the K. of C. munitions of war.

With the arrival of Past Supreme Knight Edward L. Hearn and Lawrence O. Murray, former Comptroller of the Currency, as joint Overseas Commissioners in mid-Summer, 1918, the Knights of Columbus work was in full swing. More than 300 of their buildings were in operation at home, and in fifty places overseas, in England, Scotland, and, of course, principally in France, they conducted stations; while hundreds of secretaries attached to regiments operated the service of "free creature comforts" and general utility from dugouts, tents and any place where they could find temporary location in the strenuous days of fighting.

At home the Knights, in addition to the maintenance of their vast work in the camps, were confronted by the problem of assisting in the care of the tens of thousands of soldiers and sailors visiting the larger cities on leave. Community service stations were established, with dormitories, libraries, writing rooms, etc., one of the most famous of these being the Longacre Hut in New York, situated in the heart of the theatre district of the metropolis. The supreme secretary, William J. McGinley, of New York, was in charge of the domestic work, and was aided by a corps of departmental directors, the country being apportioned into five major geographical divisions to correspond with the Army departments. Under these divisional directors were supervisors who came into direct personal contact with the secretaries serving the men. Community centres were organized in all the large cities, and these formed the basis of the highly successful reconstruction work which the Knights began on the signing of the armistice.

Patrick H. Callahan, of Louisville, Kentucky, was the first chairman of the Knights of Columbus war activities committee. William J. Mulligan succeeded him. The committee was finally disbanded early in 1920 and the conduct of the work entrusted largely to the man who had been

the dominant executive factor throughout and, for that matter, primarily responsible not only for the Knights' entry into welfare and reconstruction work, but for the prescription and detailed management of that work—Joseph C. Pelletier of Boston, Supreme Advocate of the Order for fifteen years, who in 1922 was succeeded by Luke E. Hart of St. Louis.

The United War Fund drive of 1918 marked the second stage in the Knights of Columbus war work programme. Their participation in this was achieved only after a vigorous dispute, objection to their participation in a single great drive being made by the Young Men's Christian Association on account of the Knights' persistent policy of free distribution of cigarettes, candy, chewing gum, shaving materials, athletics supplies, soap, towels; of everything that went to make the life of the soldier and sailor comfortable. However, by order of President Wilson, the Knights were made partners in the drive, which finally resulted in their war fund reaching the amazing total of $41,000,000.

The Order, during the period covered found itself ministering in England, Ireland, Scotland, Belgium, France, with the Army of Occupation in Germany and Luxembourg, in Italy, Siberia, Japan, China and in every part of the United States and its insular possessions, from Alaska to the Panama Canal and Haiti.

Besides, on every war ship were athletic and religious service equipments, given by the Knights with funds for the entertainment of the men fighting on the seas, and every transport carried their secretaries with their constantly replenished supplies of creature comforts and entertainment materials. The astonishing fact is that throughout this period of intensive and extensive activity, directing the operations of more than 3000 secretaries in domestic camps besides corps of volunteer workers not in uniform and of more than 1200 secretaries overseas, the Order's

headquarters staff at New Haven, Connecticut, and its supreme officers and board of directors, did not add to their personnel, save in clerical matters, and at the same time attended to the internal business of the Order growing by leaps and bounds due to the great increase in membership.

The guns had not ceased firing before the Knights had prepared their plan for reconstruction. They foresaw how necessary it would be to aid the millions of men returning to civilian life to regain, so far as conditions permitted, the economic status they lost by their period of service with the Army and Navy. Hence, in every large city, Knights of Columbus employment bureaus were opened. Companies of the returned veterans were engaged to comb the industries of every section, and paid four dollars and five dollars per day to find jobs for their comrades. A minimum wage of twenty dollars per week was set by the Knights for single men. Within seven months more than 250,000 jobs were found for veterans.

Not content with providing for the economic rehabilitation of the men through the finding situations for them while they were abroad or on the high seas, the Knights instituted a system of camp schools to train the soldiers in technical subjects to fit them for their livelihoods. These at the start were operated abroad and in the home camps. They were later transferred to the large cities, and the first of these, opened in Boston, had an initial enrolment of 3000 men. Gradually, with the coöperation of the councils, the order had 130 evening schools operating in as many cities, providing tuition entirely free to war veterans and at nominal cost to civilians, and teaching a variety of subjects from languages to motor-mechanics. The first year's graduating lists, in 1920, contained 75,000 names, and each subsequent year showed a large number.

And the cause of higher education was not neglected. In the late Summer of 1919 the Knights announced that

URSULINE CONVENT, CHARLESTOWN, MASSACHUSETTS

they would offer to ex-service men courses in representative colleges and universities to the first 100 applicants found qualified to enter these institutions. More than 3500 veterans applied. 500 were found to qualify.

Beginning with the 1919-20 school year the Knights sent 470 of the men to Saint Louis, Georgetown, Notre Dame, Fordham and Yale Universities, Massachusetts Institute of Technology and other leading institutions of learning. The scholarships provided are absolutely free, full college or technical course, law and medicine excepted. This work alone cost $1,500,000.

But there was more to be done for the education of the returned men, thousands of whom could not take advantage of the Order's evening schools. The next step was the establishment of the Knights of Columbus correspondence school, accomplished late in 1921 and within the first six months, 32,000 veterans had applied for admission. The school had an initial curriculum of twenty-nine subjects, all of a practical nature. It is a major part of the future programme of general activity of the Order that this correspondence school, which is free to all veterans, shall gradually expand into a great technical and cultural establishment, providing training at home to the thousands who require it.

Notwithstanding this vast programme of welfare work, carried out to a successful conclusion amid many difficulties not only of operation, but of direction; notwithstanding that millions of men, the majority of them non-Catholics, and tens of thousands of them from sections of the country notorious for anti-Catholic bigotry, were served generously and faithfully by the Knights, no sooner had the first wave of war enthusiasm subsided than fanatical attacks were made on the Knights of Columbus. And this, regardless also of the fact that long after the organizations with which it was allied in the United War Drive had ceased their activities for the service men, the Order was continu-

ing to devote every penny contributed to its war fund for the benefit of these veterans.

The Knights continued their educational work. In the year ending June 30, 1922, they expended $2,000,000 for that purpose. They secured recognition from the United States Public Health Service as a hospital-service organization, and enrolled scores of secretaries for the work, having 130 of them attached to 362 hospitals containing 25,000 disabled veterans, at a cost of more than $900,000 per annum, by the middle of 1921. Yet, in the face of evidence seen by all men who cared to see; seen in the Knights of Columbus schools throughout the country; seen in the Order's work in any military, marine or Government contract hospital containing disabled men, the calumny against the Knights was organized and virulently active.

In 1915, the Knights of Columbus, at their supreme convention held in St. Paul, noting the revival of the old A. P. A. movement and the many anti-Catholic societies then flourishing, instituted a Commission of Religious Prejudices, which, under the chairmanship of Colonel Patrick H. Callahan, of Louisville, Kentucky, made diligent research into the causes of and sought a cure for prejudice. The summing up of this commission, after more than two years intensive work, was that religious intolerance was more or less an inherent growth which fed upon propoganda and, thus nourished, grew to a strength which spent itself periodically in wavelike violence, to die out in the aftermath of disgust which was the reaction of reasonable men to this violence. As to an antidote, the commission could only prescribe the ancient formula of the golden rule and a better understanding among men of all faiths and none.

The American history movement of the order and its welfare work in Rome were made the objects of particular animosity. In San Francisco in 1921 the Knights of Columbus convention unanimously voted $1,000,000 for the purpose of counteracting the proselyting campaign being

waged by certain sects, to conduct American welfare work in Rome and other parts of Italy under the auspices of the Holy See and at the instance of Pope Benedict XV, who had made his request of Supreme Knight Flaherty when he led a pilgrimage of the members to the Vatican in August, 1920. At the same convention it also was decided to carry on an intensive investigation of inaccurate and biased American history text-books and to promote a greater public interest in the study of original sources of American history by creating a prize-fund for essays in national and international contests.

For many years it had been observed that a more or less intelligently directed movement to emasculate the robust facts of American history had been insidiously conducted, the texts for the lower schools being especially subjected to "revision." The Knights of Columbus commission, under the chairmanship of Edward F. McSweeney, of Boston, and with the aid of many eminent scholars, such as Professor Henry Jones Ford, of Princeton, Maurice Francis Egan, former Minister to Denmark, and George Hermann Derry, of Union College, carried on its investigation and proclaimed its findings to the country. Its history competition was the means of revealing some profound studies on the bases of American international relations, such as the Monroe Doctrine and the Jay Treaty. The results of the investigation and the contest were that scores of educational boards demanded a house-cleaning of defective histories, and hundreds of American history teachers and students turned their minds to the uncultivated fields of the republic's story. The movement still continues and has been in every way an intellectual and practical success; as the mere achievement of awakening 800,000 members of the Order to the present state of American history study and writing and the need for its betterment, is one that stands unprecedented in the annals of popular educational endeavor.

The request from Pope Benedict that the Knights of Columbus enter Italy and introduce American welfare work came as the climax to the triumphal tour of the members in Europe when they presented to France a statue of Lafayette at Metz to commemorate the dead of the sister republics of France and the United States. The pilgrimage had been acclaimed in the European press, and the Knights found the Pope intensely interested in it. He was familiar with the Order's war work, for Vatican officials had been eye-witnesses of it in Italy and France and Poland. He adjudged the Knights to be his immediate hope to successfully combat the anti-Catholic forces at work in the Eternal City which were financed from America and operating under the very shadow of Saint Peter's. Supreme Knight Flaherty pledged the Order to fulfil the Supreme Pontiff's request, which was repeated by his successor, His Holiness Pope Pius XI.

In 1921 Commissioner Edward L. Hearn, following his successful direction of the overseas work of the Order, was assigned to initiate the Roman welfare work, which is still in progress and promises to take some years, perhaps an entire generation, to bring to full fruition. It consists mainly in the creation of playgrounds for the children, Pope Pius himself having donated the first of these from Vatican territory, and in the institution of a guide service for visitors to the Eternal City.

The slander that this and the history work were financed from the Order's war fund was the principal attack made upon the Knights following the general chorus of praise for their public activities. The fact that the charge was obviously false did not affect its wide circulation. The figures of the Order's operations through its war fund made public periodically through its news bureau, the first Catholic news bureau to be operated successfully on a national scale, all gave the lie direct to these charges; and the further fact that the Knights' budget called for the

maintenance of their costly educational and hospital work for a period of five years from 1922 added to the force of the contradiction.

The moral strength of the Knights, from the beginning of its public career, has been in its willingness to bare all facts of its operations to the properly qualified authorities, ecclesiastical and civil. It is this frankness, combined with businesslike procedure in all things it undertakes, that is the basis of public confidence reposed in it. When Herbert Hoover undertook his campaign to raise an immense fund for the relief of the starving millions of Europe he turned first to the Knights of Columbus and enlisted its aid; and so, too, when the cause of the Irish sufferers was the subject for a national appeal, the members were the first asked to render assistance. In both instances they served generously and with marked effectiveness.

When Cardinal Mercier and King Albert of Belgium and, following them, Marshal Foch of France, enrolled in the ranks of the Knights of Columbus, the climax was reached in a process of fruitful growth that had made the Order an exemplar of brilliant, sustained and sincere achievement in the eyes of the world.

No record, however brief, of the general activities of the Order can be complete without reference to the splendid war achievement of the Canadian Knights of Columbus, who, working on a necessarily smaller, though by no means proportionately less effective, scale than their American brother, expended $1,300,000 entrusted to them by their countrymen for the benefit of the men of the Canadian forces. The service by the Canadian Knights partook in all particulars of the quality rendered by the American Knights: religious succor, creature comforts, athletics and general entertainment, with employment and educational work following after the war, being the pith of their programme.

In Mexico, too, the Knights of Columbus, growing

rapidly, emulated the work of their American brothers in the educational sphere, being the sole support of the Catholic schools after the infamous spoliation program of the various radical régimes. And in Newfoundland it was the Knights of Columbus who erected the first useful war memorial in the form of a school designed primarily for the education of dependents of fallen soldiers and sailors.

The grand total of Knights of Columbus of all jurisdictions who saw service during the war was more than 100,000, and of this number it is estimated that some 3000 died in action, while some 5000 were wounded. The first American officer to die in service after America's entry into the war, was a Knight of Columbus, Lieutenant William Fitzsimmons, of Kansas City, Missouri, who was killed in September, 1917, while serving with a medical unit at Base Hospital Number 5, France. And the last recorded death of an officer at the front was that of another Knight of Columbus, Lieutenant-Chaplain William Davit, who fell in action an hour and a quarter before the armistice began on November 11, 1918. It is also worthy of record that the first to receive the Distinguished Service Cross was a Knight of Columbus, Lieutenant William Meyering, a member of Archbishop McHale Council of Chicago.

THE COMMISSION ON RELIGIOUS PREJUDICES

BENEDICT ELDER

IT has been aptly said that our civilization is indebted to Greece for its arts; to Rome for its laws; to England for its parliaments. The distinctive contribution of the United States is religious liberty. If the history of our country were done in colors, the most glowing in the picture would show the devotion of our people to the principle that respects the right of men to worship God in freedom. If it were done in figures, the noblest in the setting would show Lord Baltimore extending the protection of Maryland to men of all creeds. To complete the picture, Baltimore, the Catholic, should be flanked on one side by Washington, the Protestant, rebuking the bigots of his time, and on the other by Jefferson, the deist, writing the First Amendment in our National Constitution, while in the background would appear a valiant host of men of all creeds who during the history of the nation have stood out as champions of the right of every man to worship according to his conscience.

Last in the picture before the World War, would be the Knights of Columbus, who for three years had devoted all the energies of their great organization to reanimating America with love for our country's distinctive ideal. The work of this society, conducted by the Commission on Religious Prejudices, is perhaps the most notable contribution to the cause of religious liberty since Lord Baltimore's Act of Toleration, making Maryland the first haven of a free conscience among the Governments of mankind.

The object of that Commission was to dissipate the social aggregation of enmities brought together through the agitation by professional propaganda of religious differences among our people. The plural designation in its name

was not chance, but design, to indicate that it had to do with many prejudices and not just one. This dealing with prejudices in the plural was a pioneer work; without precedent; unique. It was undertaken primarily, it may be said, from motives of citizenship, which put it on a basis where all persons alike, irrespective of creed, had a common interest and could meet on a common ground, a basis which gave to the Commission a singular character, and largely accounts for the remarkable success that attended its work.

At first, many did not understand the object. Some thought that the Commission was to stop the use of the mails to anti-Catholic publications; others, that it was to expose discrimination against Catholics in politics; others, that it was to deal with controversial questions; and others had yet different ideas of its purpose. Indeed, but few besides the author of the resolution creating it, who became its chairman and was its moving genius throughout, understood from the beginning that the Commission's paramount object, one may almost say its sole object, was to awaken American citizens to the sinister evil of organized bigotry, which divides the people into warring groups and classes and destroys all prospect, all hope, of preserving the mutuality of good-will which has been the triumph of American democracy.

Of this paramount object, a member of the chairman's staff, writing at the outset of the work, said:

> During the Civil War President Lincoln wrote to Horace Greeley that his paramount object was to save the Union, and if he could accomplish that object without freeing a slave he would do it, or if he could accomplish it by freeing all the slaves he would do that. "But the paramount object is to save the Union." The paramount object of the Commission on Religious Prejudices is also, to save a union, the union of peace and friendship long existing among American citizens of all creeds, but which certain unscrupulous persons seem bent on destroying by stirring up religious strife among the people. We are trying to prevent a recurrence of the shameful excitement that marks the thirties, the fifties and the nineties of the last century.

The writer went on to say that between the two extremes of launching into political affairs and plunging into religious controversy was a middle ground, that of the plain citizen, who does not imagine that he is called upon to run the Government or to convert the people, "but whose paramount object is to live in peace among his neighbors, with all mutually observing and mutually enjoying the common rights of citizens." Religious prejudices, it was pointed out, bring unhappiness and ill-feeling into a community; they are a constant challenge to the good-will of different classes of citizens and, therefore, a matter which all the people must deal with, as one class working at cross purposes with another would only aggravate conditions; "and thus, in broad truth, the paramount object of the Commission is one which all sincere people can, and, indeed, once they understand it, must strive to attain."

Three years later, the chairman himself, when presenting the final report of the Commission's work took occasion to analyze its purposes and the spirit in which they had been carried on.

> The first thing I would point out, he said, is the matter that furnishes a key to the whole of our activities; that is, the distinction drawn in the beginning between the individual personal sentiment of prejudice, which is more or less born with a man and in a way woven into the fabric of his life, and the collective or social sentiment which moves in waves and comes and goes by periods. We had no intention of composing, and very little thought of dealing with, the individual sentiment, which must be considered as a constant force and dealt with by the divine instrumentalities appointed by the Church. It is the social sentiment that we have all along endeavored to treat. This is an inconstant force and it will yield, like any other inconstant force, to systematic and persevering treatment. We approached our work from the standpoint of citizens rather than from that of Catholics; not of course surrendering anything due or becoming Catholics, but laying more particular stress upon the common interests, the common duties and the common ideals of citizens in our great Republic.

A brief history of the periodic outbursts of the social sentiment to which the chairman referred will do much to

aid us to a clear understanding of the Commission's object and a true appreciation of its enduring achievement.

We should begin with the formation of the Republic, after George Washington had reminded our Protestant countrymen of the indispensable part which Catholics had in establishing American independence, after religious liberty had been guaranteed in our national Constitution, because from that day forth, any movement on the part of one class of citizens against another on account of religious differences must be treated by all thoughtful and true men as a movement against the free institutions of our country.

The first such movement started before the young republic had arrived in its 'teens, coming in the backwash of sympathies that sprang up here as a result of the excesses of the revolutionists in France. When this movement subsided, there was scarcely a State in the Union which, notwithstanding the constitutional guaranty but recently approved to prevent it, had not passed some sort of law against Catholic citizens. The reaction in France was reflected in America and while the discriminating statutes remained on the books, operating with relentless pressure to keep down Catholic activity and influence, there was nothing like a crusade of persecution until the next generation, when in the 1830s, following in the wake of the anti-Masonic movement that grew out of the "Morgan affair," Catholics were set upon as if by concerted action all over the country, and churches, schools and convents were destroyed, in widely separated cities.

This, too, passed, and another period of comparative security for Catholics ensued; till the next generation, when the Know-Nothing movement arose, in the fifties, and cries of, "No Romanists in office!" "Down with Catholics!" "To Hell with the Pope!" resounded throughout the land. Following the Civil War, again there was quiet for Catholics. With the next generation in the nineties, the A. P. A. movement arose, and the crusade of political assassination,

boycott, vilification, scandal-monging and secret work, with occasional rioting, burning and murder, was carried on for several years, till the great panic of that decade took all the heart out of the thing for the mercenary leaders, and after that it collapsed.

The present movement began to develop in 1908, the centenary of the erection of the Diocese of Baltimore into a metropolitan see. In recognition of the growth of Catholicism in this country during the century, North America was advanced by the Pope from the status of a mission country and transferred from the jurisdiction of the Propaganda to that of the Holy See.

In November, 1908, the first American Catholic Missionary Congress met at Chicago. Before it had adjourned, the New York synod of a Protestant denomination addressed an open and labored letter to the President of the United States, which in brief asserted that the Catholic Church was a menace to American institutions. On the following day, the ministerial union of another denomination in Philadelphia adopted resolutions embodying the same sentiment. In the next few years practically every assembly, association, union, league and conference of Protestant ministers throughout the nation passed similar resolutions. Next, the Catholic Eucharistic Congress of the World met in Montreal, and another precedent in Catholic assemblies was made. Then came the second Missionary Congress. In the meantime Cardinal Gibbons celebrated his jubilee, two more Cardinals were created for America, and more resolutions were passed by apprehensive Protestants.

In all this the shrewd professional agitator saw a great harvest field. A well-financed, capably-edited, anti-Catholic paper was begun by an old professional agitator. A cleverly-planned secret society was formed, under paid patronage. When the preëlection campaign of 1912 opened, the Anti-Catholics had a well-organized movement under way; two-score of professional propagandists of the "ex-priest" and

"ex-nun" type were sent into the field; more secret societies were formed; more papers were started; headquarters were opened in larger cities; tons of literature were distributed; statistics were gathered of Catholics in office, of priests and parishes and Catholic institutions; their crimes, their sins, their blunders, for a quarter century past, were systematically exposed with exaggerations and embellishment; and where no real offense could be found, many were invented to serve the occasion.

Such were the antecedents and such the character of the movement that brought forth the Commission on Religious Prejudices, with its purpose if possible to prevent the peace of our country from being destroyed by professional hate breeders, who not only embittered the lives of citizens, but poisoned the minds of children and thus gave assurance that in the next generation, with a few opportunities to incite it by sensational inventions, another wave would rise to destroy peaceful relations among neighbors and friends.

When the Knights of Columbus met in annual convention at St. Paul, in August, 1914, the campaign to discredit the Catholic people in the eyes of their fellow citizens, to injure them in business, proscribe them in politics and embarrass them in their social relations, had been organized and going three years. Its deplorable effects were being felt not alone by Catholics, but generally. There is no way of confining hatred in fixed channels. Stir it, and it spreads in all directions; excite it, and it bursts all bounds. The campaign against the Catholics threatened, if not soon checked, to work injury on all the people, if it did not, indeed, subvert the liberties and free institutions of our country.

It was nothing short of a patriotic duty in which the Knights of Columbus proposed to go forward. There was, of course, no need of their defending the Church. Having in the past successfully weathered many a storm far more

perilous, she could scarcely at this late day be in want of other assistance than that which had stood her in stead for nineteen centuries past. No special religious duty was apparent. But the civic duty was plain. Moreover, it was urgent. The rights of citizens were menaced; the structure of citizenship was endangered; the elemental relations of life in society were agitated, strained. Some counter action was necessary to break the force of the thing and at least forestall such a climax of excitement as only a generation before had staged the barbarous spectacle of a "Bloody Monday" in our land.

A number of resolutions were offered in the convention, but none elicited general approval till the proposal, which won immediate and unanimous support, was made by a delegate, who for years had studied the social aspect of prejudice, that a commission be created, "to study the causes, investigate conditions and suggest remedies for the religious prejudices manifested through press and rostrum in a scurrilous campaign that is hostile to American liberty and contrary to God's law to "love thy neighbor as thyself."

On this broad, patriotic ground, without a mention of Catholics or things Catholic, the Commission went to the country, and marked an epoch in the history of religious bigotry campaigns by setting them in the light of opposing not religious truth merely, but civic truth, civic rights, civic ideals, and all standards of civic decency as well. Thus exposed, all true citizens, irrespective of creed, were summoned to unite in putting them down.

It was an ambitious undertaking, and one calculated to bring ridicule upon its sponsors unless conducted with impressive dignity and guided by a master hand. Prejudice, in one form or another, is universal; in a sense, an elemental thing that to some extent affects all of our relations in society; and when one comes to deal with it in its plural aspects, one enters a bewildering labyrinth of human emo-

tions, passions, whose cross-currents are difficult to distinguish and impossible to analyze and control.

One may follow through the thread of a single idea, but where is the idea that in practical life is not tainted with some prejudice? One may analyze a single prejudice, but where is the prejudice that does not beget a counter one? Thus in their plural form do prejudices work their way into every field of human activity. We find their mark in history, in literature, in law, in civic, social and business affairs. They are active especially in politics. They exert strong influence on Governments. They enter into the motives that draw the lines that make the map of the world. Art and science are not free of them, and as for religion, how many among the thousands of sects over the world do not owe their beginnings to the prejudices that have stirred the hearts of men!

While the particular field of the Commission's work was that of religious prejudices, because this was the field in which prejudices were just then showing their rankest growth; nevertheless, it was necessary to devote attention to all kinds of prejudices, because it was the clever playing of one prejudice against another by the professional agitator that had caused the movement which the Commission was created to counteract. A single prejudice may be strong, deep-seated, bitter, and yet not be hurtful to others than him who nurses it in his heart. But where there are many prejudices, interweaving their suspicions and hates, mingling their various interests with their varied passions, the least excitement of them will start a ferment and their systematic agitation by an inflammatory propagandist will cause them to boil over. Thus does the professional bigot start a movement that spreads in all directions and which almost from the beginning is beyond control. To counteract such a movement by dealing with only one angle or one phase or one kind of prejudice, would be clearly hopeless; the whole array had to be studied and handled together.

Furthermore, a single prejudice defies discussion. It is not based on reason and cannot be shaken by reason. It is in its nature, as its name indicates, a prejudgment; that is to say, a conclusion arrived at and embraced before reason has been brought to bear,—a verdict rendered before the evidence is heard. It is not a result of rational thought, but of sentimental impulse, not a mark of intelligence, but of ignorance. It is, therefore, largely a waste of effort to discuss a particular prejudice. The Knights of Columbus Commission had to explore the whole field.

Meetings were held in different cities, from one end of the country to the other; men and women of different professions and trades, of all denominations, from every social stratum, were invited to give their views regarding conditions and how to remedy them. Thousands of letters were written, millions of pieces of literature were sent out, personal interviews were had by the Chairman with men prominent in public life. The two thousand Councils of the Knights of Columbus were so many units of activity influencing public opinion in their surrounding community.

Newspaper men, interested by the civic appeal, were eager to help stem the rising tide. Editors and magazine writers, seeing the disastrous trend, were no less ready to join in. Business men, finding their normal lines disarranged by the hatreds being created or fanned aflame, were moved to action. Workingmen, on learning that prejudices were a great obstacle to their achieving anything like solidarity, began to frown on activities which they had previously encouraged. Only the professional bigot, the paid propagandist, the unscrupulous politician, and those of like kidney, who were in some way reaping profit or position by the agitation of hatred among men, were found missing among the groups that lent cheerful assistance to this first public patriotic enterprise of the Knights of Columbus.

The result was decisive. "This helpful concurrence

of opinion," the Commission declared in its final report, "in the three years since we began our labors, has brought about among thoughtful citizens a practically uniform attitude of condemnation for professional propagandists of the anti-Catholic type." The conclusion here stated has since been confirmed in numerous instances, the most notable of which, perhaps, was when the whole country in 1921 united in a spirited condemnation of the secret anti-Catholic movement started in the name of the Ku Klux Klan.

The following excerpts from the Commission's final report, made by the chairman in August, 1917, will give some idea of the results of its work:

> The result has been all that the most optimistic could have expected. For the first time, in the history of anti-Catholic campaigns in this country one of them has been peacefully broken at high tide. Of course, the war precipitated matters; but before our country had entered the war it was very plain to the thoughtful observer that the force of the anti-Catholic campaign had been spent and that it was merely running along on the momentum it had acquired, still going, but with steam exhausted.
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> For instance, when the Commission was created there were about sixty anti-Catholic papers appearing in different parts of the country. Many of them had a very wide circulation, from 100,000 to nearly 1,500,000. At the beginning of this year there were only two or three of these being issued. The year the Commission was created anti-Catholic legislation in one or another form was attempted in over forty legislatures. Within the last year only five such efforts have been made.
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> Last year we had one of the most seriously-contested national elections in the history of the country and though there were circumstances involved which the anti-Catholics really expected to count a great deal in their lines, I venture to say that, considered far and wide, bigotry made less headway than in any other hotly-waged national contest since the Civil War.
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> In Florida they elected an anti-Catholic Governor, but he was the only one of his kind elected throughout the country. When we compare this with the results of elections in the A. P. A. times, when more than one-half dozen Governors and three times as many Congressmen were elected because they were anti-Catholics, it is a very gratifying result indeed . . .
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> Not that bigotry is dead, not by any means; that will never be. But the wave of bigotry that a little while ago

was spreading over the country has subsided and its bitter waters lie stagnant. If this is not wholly true now, it will be in a brief while. We said in our report last year that a great common danger, or a great common sorrow always brings men back to a realization of their common brotherhood. That seems to have been a prophetic note whose fulfilment is now at hand.

War, the great unveiler of national weaknesses, is upon us, and bigotry in all its forms is suddenly exposed in nakedness, so that the world can see it is a discordant force within a nation, a cause of dissension among a people, a source of dry rot and destruction in the civic life of mankind. The war will kill bigotry. Not the individual sentiment; but the movement. That personal dislike or disbelief which one may have for this or that religion, that spirit of adverse though sincere criticism, which is the salt of intellectual life, will abide as long as personal preferences and individual initiative remain characteristics of free men. But the jealousies, enmities, bitterness and hate, wholesale inventions of scandal, studied falsehoods, agitated feelings of anxiety, fear and suspicion born of dark thoughts and evil rumors, all played against each other with diabolical cunning, these the war will quiet and the social ferment arising from their systematic exploitation will stagnate and die.

The Commission took care, however, to warn against too great optimism. While it was recognized that the social sentiment of prejudice which a little while before had stood out defiant and unashamed, proclaiming itself from the housetops and stirring a clamor in the land, was practically dead, the sentiment of bigotry, which lurks hidden in the heart, was not likewise dead, and guarded in its secret recesses it would go on germinating like a seed that had fallen ripe. In the hearts of the young especially, it was pointed out, which the poison vendors, not content with their other evil deeds, had corrupted by their lying scandalous inventions, would these germs grow, and with the next generation spring up as a new crop of tares to be garnered in the social harvest.

In order to guard against the movement that in the future would rise out of these conditions, the Commission made a number of general suggestions regarding the lines that are invariably drawn when bigoted movements begin to take form. The real bigots, it was declared, are relatively

few. Barring the anti-Catholic editor, lecturer, author, the political baiter and "patriotic" organizer, and others who have a definite and direct personal interest in selling propaganda, collecting money or corraling votes in some way or other, the success of which depends upon the extent to which they can excite hatred, fear or suspicion of Catholics in a community; barring these active, energetic, unscrupulous and usually disreputable agitators, there are but few persons who are unapproachable from the Catholic side and who will not listen to calm reason, dignified discussion or fair representation in reference to the Catholic teaching and position. And where this is the case, while there may be much prejudice which can easily be inflamed, until that happens, bigotry is only skin deep, if it exists at all.

This class of disinterested, approachable persons, constituting the great bulk of the people was the one to which the Commission had consistently directed its appeals, to dispel the suspicion, mollify the hate and quiet the stirring passions which the professional bigot, by playing native prejudices against each other, had with devilish cunning aroused. "To approach with a like purpose a similar class in the next generation, will be a necessary work for our children unless by anticipation the prejudices imbibed in youth can be composed by them before the professional bigots, who are sure to reappear, are able to get in their nefarious work."

Regarding the character that a bigoted movement invariably takes on, the Commission pointed out:

First, the spirit: It is filled with hate, charged with passion, shot through with ill feeling, hot blood and malice.

Second, the aim: It is destructive, ruthless, bent on shattering reputations, striving to crush ideals, planning to ruin the peace of communities and wreck the relations of friends. It holds nothing too pure to defile. God, country, home, family, wife, child, a satisfying belief, a con-

tented heart, a devoted life, it would sweep away all of these sweet consolations and leave us desolate.

Third, the means: It resorts to exaggeration, invention, falsehood, defamation, calumny, abuse. Whether in spoken thought or printed word, it is indifferent alike to truth, charity, justice, friendship and peace.

Fourth, the promoters: They are unscrupulous, almost to a man. There is rarely anything very creditable in their lives. They are seldom honest in their pretensions. A thoughtful appraisal of their motives and character must deprive them of all influence over sensible and fair-minded people.

Fifth, the tactics: They consist in the cunning play of one prejudice against another. The interplay constitutes the movement, and distinguishes social prejudice from the individual sentiment. It keeps the thing going just the same whether prejudice is excited in a class or against a class. To spread it is the game, for that is what pays.

Finally, the victims: They are everybody but the promoters themselves. The hardest hit are persons whose uneventful lives make them readily susceptible to a stirring propaganda; but none entirely escapes its evil influence, because it is a common evil, which affects the whole community into which it comes.

These general lines obtain in every wave of bigotry that arises in society, regardless of who starts it or against whom it is directed. They fail, upon any theory imaginable, to commend the movement they characterize to thoughtful men. They challenge the interest of all citizens. They challenge the good-will of every one towards his neighbor. We must all make common cause to keep down any movement so thoroughly bad. Catholics and non-Catholics who love their country and would preserve it, who respect the duties of citizenship and would do them, must make common cause in many things; they must cease to hate each other, cease to be jealous of each other; they must put

suspicion and ill will out of their hearts and come together to make a living thing of the spirit of our free institutions, our laws and social observances, so that the people of our great country, living in peace among themselves, may realize the exalted aims of their fathers that are the hope and the glory of the world.

There could be no greater error than for one to think that bigoted movements are in the interest of Protestant religions and that in consequence it behooves Protestants to countenance, if not support, them. They are hurtful to all religion because they present to the unbeliever the sad spectacle of a bitter, hateful strife being waged among men who in common affect to believe in the all-embracing charity of Jesus Christ. They who lend a hand in a campaign calculated to stir up enmity and hatred among men of different religious convictions cannot by any intendment be followers of Him who said: "By this shall all men know that you are My disciples: that you love one another."

Discord and strife, suspicion, jealousy and hate, have no proper place in the land of America, where all men are equal and all free. Disturbers who work to stir up enmity among the people are in the highest degree obnoxious here, and sober-minded Christians will shun such persons as clean men shun a leper. Non-Catholics, in common with ourselves, should discountenance, discourage, and do all they can in reason to stop the professional agitators who assail the practices and lives of the Catholic people, especially of Catholic women, through appeals based on falsehood and calumny which excite hate and hot passion and fan the fires of intolerance and persecution. For they thus put their assaults on a plane entirely beyond the realm of intelligent controversy or legitimate criticism and give them a personal character so direct and so scandalous that they are mortally offensive to every decent and thoughtful man.

We should all agree irrespective of religion and as a

matter of realizing the very best in citizenship, that an anti-movement can do no harm to the Catholic Church and no good to any other religion; while it is the very ruin of peaceful life in communities. Catholics, of course, consistently take this position, and non-Catholics might also; for certainly the Catholic Church cannot be put upon trial by any anti-movement. Considered as merely human, her character, place and standing in the world are such that however formidable in appearance, no movement wanting in elemental constructive principle can ever near endanger her.

The thing put upon trial by these bigoted movements is our democratic citizenship, which calls for the coöperation of all classes in the common counsels of the community and the country; which implies a commonality of interest and a mutuality of good will pervading the people. Anti-movements cannot thrive in the healthy atmosphere of positive and constructive thought; somewhat is lacking when they even get started. We must all open the mind to the truth about each other; hear evidence fairly; weigh interests carefully, judge of motives without bias on the one hand or suspicion on the other. We must shut our eyes to scurrilous wholesale lies printed and spread broadcast by men who make capital out of the prejudices they excite. We must close our ears to the scandalous inventions of propagandists bent on stirring up hatred among men. We must all, for the sake of our citizenship and the esteem in which on account of our fairness we are held by the world, see to it that citizens of America who worship God according to their conscience, whether Catholic or non-Catholic, Christian or non-Christian, are not denied common justice in their own country.

These are some of the guiding principles set forth by the Commission on Religious Prejudices, whose observance must be the thoughtful consideration of citizens of every creed if we are to continue in pursuit of the ideals of liberty

and peace which characterize the genius of our country. In working them out of the labyrinth of numerous conflicting interests and emotions, so that they must be plain to all and acceptable to all, the Commission performed a great patriotic service that will reflect credit upon the Knights of Columbus as long as truth, justice and fair dealing are points of honor in America.

THE NATIONAL CATHOLIC COUNCIL OF WOMEN

MRS. MICHAEL GAVIN

THE National Council of Catholic Women came into being in March, 1920, and gives promise, as a coöperative effort of the Catholic Women of the United States, of very great work in the future. It is unique as an organization in a number of respects, among these being the great motive that called it into existence, the largeness and definiteness of the principles controlling its activities; the extent of its influence; the penetrating character of its programme. In carrying out this programme, it does so, not as a mere federation of women's clubs, but as an organic part of the larger organization, the National Catholic Welfare Council.

Consideration of the character of the need that created it reveals the large proportions of any organization that will meet that need. In a republic when the Government is what the people make it, it is the apathy or indifference of the people of the nation that makes possible the rule of the minority, expressing in no way the principles or ideals of the majority. Women must have a voice in shaping that public opinion which eventually determines the laws under which the people of the republic live. As Catholic women, our attitude is of unintelligent opposition or of unintelligent acquiescence, or surrender. It must be a disposition toward coöperation inspired at once by our faith in the teaching of the Church and by a Catholic sympathy with whatever is vital and good in the struggle for this world's betterment.

Catholic women feel that this is a period of renewal of the ideals of our Faith and of our country, that the opportunity of Catholic interpretation of life is at hand. A

reconstruction of social, political, and intellectual life, with a recognition of the human soul and its spiritual value, is what all sincere searchers are clamoring for. It is the mission of Catholics everywhere, and one in which Catholic women have a great share, to bring about a union of all those struggling desires of mankind by a renewal and "restatement of the teachings of the Church in terms of actual and peculiar intellectual and moral problems with which the moving spirit of the present time is itself burdened."

Organization.—It was the realization of this need that prompted the Hierarchy of the United States to call into existence the National Catholic Welfare Council. Realization also of what it was possible for women's organizations to accomplish as shown by their activities during the war, prompted the summons to Washington of women representatives of all dioceses, representatives of national Catholic women's organizations, and a number of individual women conspicuous in Catholic Social Service. They assembled in Convention, March 5, 1921, adopted a constitution and general programme of activities, and elected national officers.

At the First Annual Convention held in Washington, District of Columbia, in October, 1921, over 700 Catholic American women from all parts of the United States attended the sessions. This first meeting was inspiring beyond any anticipation, and was the greatest impetus to the progress of the work.

In the words of the General Secretary of the National Catholic Welfare Council, addressed to the women at their First Annual Convention, is embodied the spirit, purpose, and promise of the Women's Council:

> The National Council of Catholic Women voice the faith and patriotism of the Catholic life in America. That life is local, it is also national. That America's life as a nation is being weakened no intelligent observer will deny.

> National life can be affected only by national effort and organization. If the principles and teachings of Christ guide not the national life of America, America will not live. Mothers of our children, the Catholic women are also the mothers of our country. Marriage, home, parenthood, family life, the education and the protection of the young, are the foundation stones of the national structure. That they be not rejected in this age of radicalism rests with the Catholic women of America. It is for them to make permanent and vigorous the agency by which their power will be effective, the National Council of Catholic Women.
>
> Self-sacrifice will inspire them as they work to further the Kingdom of Christ, all as one, one in Christ, every part of the Church and the country in touch with the whole, thus will they perfect their labors for God and country, with the Catholic principles of eternal conquering truth; thus will they help to make Christ known to the multitude and make the letters N. C. C. W. a signpost on the national highway.

During the first year, there were enrolled in the National Council eleven of the thirteen national organizations existing in the country. To these may be added twelve State, thirty-one diocesan, and 990 local organizations, making a total of 1044 organizations affiliated; and in addition, approximately 5000 women, many of them not as yet members of any local organizations, have become individual members. Over 750,000 Catholic women, enrolled in affiliated organizations, are furthering the programme of the National Council of Catholic Women. These organizations and individual members are actively coöperating, and have proved their efficiency. Together they now constitute a great national organization of Catholic women, defending Catholic rights and promoting Catholic welfare. These women realize that their peculiar strength lies in the fact that the Women's Council is an organic part of the National Catholic Welfare Council. It is this advantage that makes it other than a mere federation of women's clubs. It places at their disposal the research and resources of each of the other departments, and as time progresses, opportunities are increasing for reciprocal action in all the departments. This will become evident in reading the programme of the social service

work of the National Council of Catholic Women, which falls under three heads:

1. Work essentially national in scope.

2. Work as a Clearing House or National Bureau of Information pertaining to Catholic endeavor both nationally and internationally.

3. Work in stimulating, coördinating, and assisting local work.

1. Work that is essentially national in scope groups itself under the following heads:

I. International affiliation.
II. Planning and maintaining a National Catholic Service School for the training of Catholic Social Workers.
III. Participation in Immigrant Aid, overseas, in transit, at ports, at destination.
IV. Research work in Washington because of facilities, Government Bureaus, Congressional Library, Catholic University.
V. Maintaining Community Houses in strategic positions, e. g., Balboa in the Canal Zone, and a proposed Catholic Community Centre on the Mexican Border.
VI. Attendance at National Conventions of Social Agencies.

2. As a clearing house for Catholic social endeavor throughout the country, the National Council of Catholic Women receives reports from all parts of the country together with requests for suggestions and advice from non-members as well as members—such requests covering a wide field. These needs are met by

I. Correspondence—by members of staff especially assigned to their respective fields.
II. Publications.

3. Work in stimulating, coördinating and assisting local work is carried on through the following channels:

I. Addresses at mass meetings.
II. Field Secretaries.
III. Diocesan Councils.
IV. Publications.

To carry out this programme requires a method of organization that without imposing any plan from the

centre upon the component groups, still provides for full communication among these groups and with headquarters. The following is the general outline of the method now in operation: Direct affiliation of existing organizations of Catholic women including parish councils where such exist; such affiliation brings the closest direct contact with headquarters as each affiliated club: (1) Is entitled to a delegate to the annual convention; (2) Is on the mailing list for all communications from the National Council of Catholic Women.

The second step, individual membership, although optional is important, as it places the individual in direct contact with the National Council through the National Catholic Welfare Council Bulletin, a subscription to which is included with every individual membership. This membership enables those persons who realize fully the significance of the work sponsored by the National Catholic Welfare Council to contribute toward the financing of it, and thereby to help make its projected programme possible.

The third step is the formation of a diocesan council, composed of representatives from all the affiliated organizations of the diocese, the purpose of which is to coördinate Catholic activities in such a way as to strengthen initiative, promote efficiency and prevent overlapping. Such an organization is ready to undertake definite projects to meet outstanding local needs. These united activities also stimulate local interest, as well as appreciation of the national purposes, and assistance.

The advantages of the National Organization become more evident as these diocesan councils begin to function. As a clearing house of Catholic social endeavors, the National Council receives reports from all parts of the country, and is thereby in a position to bring persons working in similar lines together through correspondence to the reciprocal profit of all concerned. Lines of weakness, lines of strength are thereby revealed. They are

made the subject of research and study. Surveys are made and plans are devised by the various departments to meet most effectively these needs. Strategic points are made evident, where local initiative and resources are inadequate, where national aid must come to the rescue. The staff gathers to itself, as needs and resources develop, experts in the various fields of social endeavor.

International Affiliation.—In April, 1921, the National Council of Catholic Women became affiliated with the International Union of Catholic Women's Leagues. This International Union was approved by His Holiness, Pius X, in 1914, at which time he appointed as its president, Countess Wodzicka, of Poland. It did not function during the war, but resumed activities with a meeting of its executive board in April, 1921. It is interesting to note that the same problems which interest Catholic women in the United States are also being discussed by the women of other countries. The same dangers which threaten the institutions of Europe also threaten those of America. The National Council of Catholic Women has united itself with this great world union of Catholic women, which will be undoubtedly one of the greatest factors in preserving those things which are near and dear not only to Catholics but to all those who have the real interest of humanity at heart.

At the meeting of the *Action Sociale de la Femme,* held in Paris, in April, 1921, the National Council of Catholic Women had a personal representative whose address which outlined the character of the Council, was received with great enthusiasm by those present, and was especially commented on by the French press. In 1922, a representative was sent to the International Conference of the International Union of Catholic Women's Leagues, held in Rome, May 18-25; the International Conference on Family Education, held in Paris, April 24-27; the International Conference of the *Action Sociale de la Femme,* held in Paris,

and the Meeting of the Girls' Protective Association, at Freiburg, Switzerland, May 11-13.

For some months preceding the meeting of the International Union of Catholic Women's Leagues, the staff at headquarters of the National Council of Catholic Women has been answering questionnaires pertaining to protective work and legislation for women and children, legal measures in regard to public morals, social associations of an international character, methods of religious instruction. Plans for effective coöperation with the International Girls' Protective Association are in operation.

The National Catholic Service School.—Probably, the outstanding need in all Catholic social service is that of trained women. The need is in many lines, not alone for those who assume salaried positions, but for volunteers, who though eager to help are unable to do so effectively, because of lack of specific training. In the forums of women's clubs of a non-sectarian character, women are needed to present the Catholic viewpoint on the many occasions when questions are presented from one angle only, and that many times in direct conflict with Catholic principles. To participate effectively in such discussions, the Catholic woman needs in addition to her faith and zeal, an intelligent grasp of the Catholic position on these questions of the hour. It has happened in a number of instances where such a trained person took the platform in critical discussions, that she has carried the majority of fair-minded women with her against the alert, aggressive minority advocating extreme and often dangerous measures.

The National Catholic Service School has been established to meet this need. It came into existence as an emergency course for overseas workers during the war, and has recently assumed the new aspect of a school of graduate rank which will take its place with the best schools of social service in the country. Students from a

number of foreign countries are in attendance, notably, Poland, France, Belgium, the Philippine Islands, Guatemala, and Canada.

There is opportunity for women to attend from all parts of the United States a resident school in a most attractive part of Washington, District of Columbia, within close range of the Capitol, and Government buildings, of the Catholic University, of the homes of great national societies. It is the natural home for research in phases of social work that particularly interest women. An intensive correspondence course is in its beginnings. Never before was it so necessary that intelligent study be given to the fundamental principles which underlie all human relationships. The National Council of Catholic Women has done no greater work than to make possible the continuation of this National Catholic Service School.

Immigrant-Aid.—Through the branches of the International Girls' Protective Society, and the local branches of the International Union of Catholic Women's Leagues, the kindly offices of Catholic women are extended to both immigrants and emigrants. This is accomplished in coöperation with the Bureau of Immigration of the National Catholic Welfare Council, through its representatives at home and abroad. Since the inauguration of work at the ports of entry, the representatives of the bureau endeavor to reach all immigrants, and in addition to offering assistance at the immigration station, send word to the local correspondent at the destination of the new-comers of their arrival. Here follow-up work begins, and the local branches of the Council of Catholic Women are undertaking in many places to handle this phase of the work. Such participation means in large cities a well thought-out scheme of work. The personnel includes a secretary at headquarters, a second trained worker, an investigator or field secretary, and volunteers at sub-centres throughout the city.

The volunteers from the parishes of the different districts of the city assemble at sub-centres where an institute of at least six lectures is held. These lectures cover the field in a general way, and include a presentation of the work done at the immigration stations, thereby acquainting the volunteers with some idea of the needs; definite information concerning the card system of the Bureau of Immigration; an inventory of the resources of the district such as volunteer interpreters, foreign societies, recreational facilities, opportunities to learn English, relief agencies; some discussion of the outstanding qualities of the nationalities arriving in that particular district; some simple instructions as to best ways of establishing the right spirit of mutual helpfulness between those longer in America and the new-comers; further details of all follow-up work. These immigrant-aid committees discover the need of agencies whose value they had never truly realized, e. g., Housing for immigrant girls, room registry; Catholic representation on Travelers' Aid; Juvenile Court Committee with child placement facilities; Recreation societies; Educational Classes for the Study of English and citizenship; Legal Aid Bureaus, Library facilities; Community Houses.

This simple beginning in follow-up work is proving a stimulus to many lines of Catholic endeavor, that will give new vigor and life to existing Catholic organizations, and induce many zealous women to become members when they see the clubs are doing something worth while. A fair estimate of Catholic population considered in the light of immigration shows it should be double what it is had Catholics assumed their just share in caring for arriving immigrants.

Correspondence and Research.—Through the coöperation of the other departments of the National Catholic Welfare Council, and through the facilities at the National Catholic Service School, outlines for study courses are pre-

pared and sent to organizations who in arranging their yearly programmes have asked assistance. This correspondence is an important feature of the work as it extends the sphere of influence over a wide territory. Letters have been received from Alaska, Hawaii, the Philippine Islands, from far away India, from Argentina, Canada, Ireland, Germany, from the remote mining towns, and from the great cities. This feature when developed will secure to the affiliated organizations a research centre made possible by facilities in Washington, the Government bureaus, the Congressional Library and the Catholic University.

Allied closely to this work are surveys frequently made by the Social Action Department. Then, in conjunction with such departments as can best handle the needs revealed, such action is taken as, after deliberation and approval of the administrative committee, is deemed wise. Surveys that have been made are illustrated by the following:

Survey of Immigration needs in the Ports.
Survey of Mexican conditions on the Border.
Survey of Lane County, Oregon.

The first named survey was a preliminary step towards establishing the Bureau of Immigration. This would entail a follow-up programme of immigrant-aid by the Women's Council, which is given above. The second is being carefully studied. The third survey has been followed by a "Programme of Catholic Rural Action," by the Reverend Edwin V. O'Hara, Rural Bureau of the Social Action Department. The Women's Council has a very definite place in this programme, and has a special committee to definitely aid in Catholic rural action.

Another national aspect of the work is maintaining community houses in strategic positions, e. g., Balboa in the Canal Zone, and a proposed community centre on the Mexican Border. When the work of the War Council ended, the National Council of Catholic Women assumed the

supervision of community houses at Balboa, Canal Zone; Baltimore, Maryland; Beaufort, South Carolina; Columbus, Ohio; Detroit, Michigan; East St. Louis, Illinois; Milwaukee, Wisconsin; San Antonio, Texas; and Washington, District of Columbia. These houses are gradually being turned over to local committees.

Secretaries trained in the National Catholic Service School are assuming charge of community houses established in various parts of the country, keep in close touch with the National Council and the School, and are aided in specific lines through correspondence, publications, and visits from the field workers. Courses of lectures for volunteers in social service work have been given by members of the staff at these community centres.

Representation at Conventions.—During the first year of its existence, the council sent representatives to more than twenty-five national and State conventions, including those of League of Women Voters, National Women's Party, Social Agencies, Catholic Charities, American Council of Education, Big Sisters, Federal Health, Federal Education. Representatives from the staff at headquarters were sent to the Catholic Summer School at Cliff Haven, the Summer School at the Catholic University, to the hearings in the House and Senate on the Sterling-Towner and Sheppard-Towner bills.

Throughout the country, representatives from the local organizations attend conventions and meetings held in their respective cities, where sometimes by leadership and other times by indorsing the activities of leaders in sympathy with the same point of view, have effectively promoted wise recommendations, and just as effectively defeated pernicious measures of extreme feminism, and others threatening the family and the home.

Through its news service, the National Council of Catholic Women keeps its members informed on such legislative measures as affect the welfare of home and

family. No one denies that clear insight is needed concerning Christian teaching on marriage and the Christian ideal of married life. These teachings are at once necessary to building up Christian civilization, and opposed to much current theory and practice. In this connection we find among the activities of the National Council of Catholic Women an effective campaign against birth-control propaganda. Their activity has been a large factor in defeating an attempt to change the present law, which change would result in the distribution of information on this subject. The Council has assisted in sending literature prepared by the Social Action Department of the National Catholic Welfare Council on the improvement of industrial and social conditions that form economic obstacles to matrimony, and dealing with such topics as "The Home," "The Christian Family," "Divorce an anti-Social Measure," and "Catholic Young Womanhood."

Stimulating and Coördinating Local Work.—The Council has been a great stimulation to localities where no women's organizations have previously existed. Catholic Women's clubs have been started, aided, and advised from the central office. Mass meetings have been held in many dioceses for the purpose of arousing interest, and forming diocesan councils, the purpose of which is to coördinate and assist local work. Representatives from the national headquarters during the first year attended these meetings in seventeen States and twenty-eight dioceses.

On the staff of the Women's Council are experts on aspects of social welfare, anyone of whom when asked to go to a community confers first with the Ordinary of the diocese as to any special work he may wish done. Whatever he suggests will with his approval be taken up with the Diocesan Council. The expert remains a sufficient number of weeks to share her experience and training in starting the project, and continues to be in communication with the local leaders in the future development of the

work. As the Council grows this aspect of the work receives more attention, thereby leaving tangible permanent results in splendid pieces of social work. Whenever these Councils have been formed, there follows such coördination of effort and intelligent insight into needs as prevent duplication of work and distributes it so that while each organization's interest and initiative are preserved, the accomplishment is great enough to serve at once as encouragement to further effort. Such diocesan organizations frequently serve as a unit for entering into coöperative effort with other bodies so as to further community projects of a larger nature than can be attempted singly. Standing committees of these councils include groups of the following, depending upon local needs:

Organization Committee serving as a channel of communication from the local to the national, and vice versa.

Committee on Religion, to foster a deeper study of our Catholic Faith, through Study Circles.

Committee of Parochial Schools.

Committee on Relief.

Committee on Immigrant-Aid.

Committee on Civic Affairs and Citizenship.

Committee on Foreign Clubs or Americanization.

Committee on Legislation.

Committee on Public Health, including Child Welfare.

Committee on Girls' Homes and Clubs.

Committee on Fostering Catholic Drama.

Committee on Community House.

Hostess Committee.

Finance Committee.

Committee on Press and Publicity.

Committee on Rural Program.

Committee on Education, including a sub-committee on Research.

A Committee on Parochial Schools frequently includes the work of what are generally known as Parent-Teacher

associations. This is a work dear to the hearts of Catholic mothers and Catholic women in general—one furthering the work of Catholic schools. Clubs are including as one of their standing committees a Committee on Catholic Schools. Among other ways of assisting parochial schools are the following:

Providing scholarships in higher institutions for deserving students.
Providing adequate playgrounds.
Adding to the attractiveness of the school building and surroundings.
Securing and fostering medical inspection in the schools to which all children in America are rightfully entitled.
Introducing safety-first instruction into the schools, to lessen the number of street accidents, securing in this connection extra traffic officers immediately before and after school hours.
Arousing consciousness for adequate fire protection.
Securing a plan for hot luncheons.
Providing for "after-school" care of children whose parents are away from home at work.
Aiding in raising standards for upper-grade and high-school misses in dress and conduct.
Helping to establish kindergarten classes for under-age children sent to parochial schools.
Securing equipment for the school rooms.
Providing uniforms for athletic groups.
Furnishing pictures for the school.
Equipping a school orchestra.
Furnishing victrolas or pianos.
Providing funds for library equipment, sets of supplementary books, etc.
Circulating magazines.
Furnishing children's concerts.
Helping to celebrate national holidays.
Helping to honor prominent Americans whose lives have been an honor to their country and community.

Catholic Instruction.—A work closely allied to that of the Parent-Teachers' associations is one providing Catholic instruction in places where there are no Catholic schools. Many of our members are acting in conjunction with the Catholic Instruction League, at 1080 West Twelfth Street, Chicago, in teaching hundreds of children who otherwise would have no religious instruction. Catholic vacation schools for this purpose are being fostered and taught by

Catholic women. The Reverend E. V. O'Hara's Programme for Catholic Rural Action provides a correspondence course in Catholic doctrine for rural districts that interests the whole family.

The Council of Catholic Women, besides a definite section every month in the Welfare Council *Bulletin*, which discusses what Catholic women are doing at home and abroad, a monthly News Letter to the affiliated organizations which in an intimate manner furnishes information on current legislation of interest to women, and "tells the news" in a woman's way. The Service Series which consists of pamphlets on special topics includes these: "The Home Teacher," "What Women's Organizations Can Do," "Girls' Clubs," "Immigrant-Aid," and "Programme of Rural Activities." The Women's Council acquaints its members with the publications of the other departments of the Welfare Council, and attends to the sending of these to those requesting them.

INDIVIDUAL CATHOLIC WOMEN

KATHERINE E. CONWAY

WE are glad to begin our chapter on American Catholic women with Kateri Tegawitha and a still earlier Katherine, both the most real of real Americans. Kateri, "the Lily of the Mohawks," as Father Clarence Walworth happily named her, was born in 1656 at Gandaouge, the village which witnessed the sufferings of Father Isaac Jogues, S. J., and she died at Caughnawaga, Canada, April 7, 1680. She was plain of feature and disfigured by small-pox. At the age of eleven she heard the message of some Jesuit missionaries, and when about eighteen she asked baptism of Father Jacques de Lamberville, then in charge of the mission. Her purity of soul was a revelation to him, who knew her almost-lifelong degraded surroundings. He gave her in baptism the name of Katherine. She suffered thereafter two years of devilish persecution.

Finally, through several Christian Indians who came to the village to preach the Faith, it was arranged that she should go to Montreal, where her name was her welcome with the Indians, for long before, a woman of the Eries, converted by Father Bruyas and bearing the name of Katherine, became the saint of the mission and was the mother to all its Indians. Kateri found at Caughnawaga a friend of her own mother and another Indian woman who had once been a great sinner, even an apostate, but finally a greater penitent, and these three associated themselves in a sort of community life to devote themselves to prayer, meditation and terrible penance.

In the last, they not merely amazed but almost horrified the Jesuits themselves, who interdicted their pro-

posed residence on a practically inaccessible island. The women then set up a hermitage in a cemetery, whence they tramped barefoot daily, even through the snows of long and terrible Canadian winters, to four o'clock Mass in the village. Despite Kateri's poverty and holiness she had to bear the harder penance which evil tongues inflict, but the virtuous Indians of Caughnawaga regarded her as a saint and with time her repute has grown. Miracles are attributed to her intercession; and the Councils of Quebec and Baltimore have petitioned Rome for the introduction of the cause of her beatification.

The first real daughter of the American Revolution to become a nun was Fanny Allen (1784-1819), the youngest daughter of General Ethan Allen of Ticonderoga fame. When at the age of twenty-five she asked permission to go to Montreal to study French, her parents, fearing Catholic influences there, insisted on her baptism in the Episcopalian Church, of which both her mother and her stepfather, Doctor Peniman, were communicants. Strangely enough, it was the Reverend Daniel Barber, of Claremont, New Hampshire, who baptized the reluctant Fanny Allen. He later came into the Church himself with many of his own family. Fanny, however, sought entrance into the Church before her year at the Montreal convent was ended. Her parents were both angered and grieved, but finally they became reconciled and later even consented to her entrance into religion at the Hôtel-Dieu. Her mother and a number of non-Catholic friends witnessed her religious profession. She died at the age of thirty-five. Fanny Allen was the fourth native of New England to become a religious. Facts concerning her predecessors will be found in the chapter on Converts.

Strangely enough, the first convent in the Thirteen Colonies represented, not a mission from a religious order in Europe, but a purely American foundation. The story of Mother Teresa Lalor, who founded the Visitation Order

in the United States, is told in the chapter devoted to Teaching Sisterhoods. Georgetown Convent holds a place in our history somewhat suggesting that of the Ursuline Convent (1727) in New Orleans, before the Louisiana Purchase of 1803. Sister Baptiste (Sarah Linton), a member of this community, prepared excellent textbooks of history with charts; another, under the pen name of M. S. Peirce, has contributed several books to the literature of her Order. Mrs. Anna Hanson Dorsey, her daughter, Ellen Lorraine Dorsey, and Harriet Monroe, of Chicago, were students of the Visitation, as was Mrs. Potter Palmer, of Chicago.

Twenty-one independent Visitation establishments have branched off from Georgetown, eighteen being devoted to education and three being of the "primitive observance," the first of these having been founded in Wilmington, Delaware, by Miss Mary Abell, a graduate of Georgetown Academy and daughter of the owner of the Baltimore *Sun*. The foundation of the Visitation in America is graphically told in "A Story of Courage," published for the Convent's centenary, by the late George Parsons Lathrop and his wife, Rose Hawthorne Lathrop, daughter of America's greatest novelist, now Mother Alphonsa of the Sisters of Saint Dominic.

Another distinguished convert and foundress was Elizabeth Ann Bayley Seton, whose life and work have been outlined in the chapters devoted to Converts and Teaching Sisterhoods. Should this remarkable woman be raised to the altars of the Church, as in 1921 were raised the co-foundress of the Sisters of Saint Vincent de Paul, Louise de Marillac, and the seven Sisters martyred during the French Revolution, the great American families of Bayley, Seton and Roosevelt will have a saint of their blood. James Roosevelt Bayley, first Bishop of Newark, New Jersey, and eighth Archbishop of Baltimore, was the convert son of Mother Seton's dearly loved step-brother,

Carroll Club (for Catholic girls), New York City

and at his own request was buried in the cemetery of the Sisters of Charity at Emmitsburg. Another illustrious churchman of her family, still living in 1923, is her grandson, the Most Reverend Robert Seton, Archbishop of Heliopolis.

Catherine Spalding and Mary Rhodes have each a claim to be listed among America's distinguished women for their pioneer work as educators. The Institutes founded by them maintain the standards they established, the inspiring story being recorded in the contribution under Teaching Sisterhoods. The Sisters of Charity of Nazareth number among their noteworthy pupils, Anna C. Minogue, who has achieved repute as the author of fascinating novels of the South, and Mary Anderson Navarro, America's greatest actress.

The Society of the Sacred Heart, which was introduced into the United States by Philippine Rose Duchesne, is the subject of a special section under the heading Teaching Sisterhoods.

Mother Cornelia Connelly, foundress of the Society of the Holy Child Jesus, whose remarkable Life, written by a member of her Society, has recently been published, entered the Church in 1835. She was a native of Philadelphia, was a wife and mother and came by the way of tragic renunciation to the religious life. Her first attraction was for Mount Carmel and in an audience with Pope Gregory XVI, she mentioned this to him, but he told her to devote herself to Christian education. Cardinal Wiseman was at that same time in Rome, pleading England's need of a teaching community, and the Holy Father directed Mother Connelly to make her foundation in England, instead of in her native land as her heart prompted. Its subsequent history is treated under Teaching Sisterhoods.

Probably the best known of distinctively American foundresses is Mother Mary Angela (Eliza Ann Gillespie),

foundress of the American Congregation of the Holy Cross. The story of her Institute is related in its place under Teaching Sisterhoods, but Mother Angela herself requires more extensive treatment. She was born in Ohio of distinguished lineage, was a first cousin of James G. Blaine, the two families living in attached houses during the early youth of these two illustrious members. She was also a near kinswoman of the Shermans, Ewings and other military and administrative families. She was educated at the Visitation Convent, Georgetown, and was early introduced into the most brilliant society of Washington. The sacrificial life called her, however, and she was about to enter the Convent of Mercy in Chicago, when the way of still greater renunciation opened before her. Stopping at Notre Dame, Indiana, for a farewell visit to her brother, Neil Gillespie, who was preparing to enter the priesthood as a member of the Congregation of the Holy Cross, the Father General, Very Reverend Edward Sorin, C. S. C., advised Miss Gillespie to make a retreat to discern if the harder way were not really God's will for her. She emerged from her retreat of one mind with Father Sorin, though there was nothing on the human side to attract her. Both branches of the Holy Cross, but especially the Congregation for women, were fledglings when they sent colonies to America; the Sisters were all French. The Father General saw, however, how easily their Institute could be adapted to America and he had now secured the American foundress.

Mother Angela made her novitiate in France, coming back at its close to the sisterhood in Bertrand, Indiana, and in 1855, founded the splendid establishment of Saint Mary's, about a mile and a half east of the University, on the banks of St. Joseph's River, which includes the mother house of the Order and its college and preparatory school. At the time of the Civil War 250 young boarding students were receiving their education there.

Mother Angela was great-hearted and gladly helped the whole educational cause in America. Long before Chautauqua was heard of, the Summer School existed in connection with her convent and academy. The University and Saint Mary's were both shrines of patriotism, and while, at the outset of the Civil War, the Father General gave seven chaplains to the service of the Federal forces, including the celebrated Father Corby, whose statue stands on the field of Gettysburg, Mother Angela herself headed a band of Sisters who went as nurses to the military hospital. These were the first nuns to offer their services as nurses to the Government, although the Sisters of Charity, Sisters of Mercy, Sisters of Saint Joseph, Sisters of Saint Dominic and others were soon in the field.

Mother Angela made several visits to Europe and the result of these was the attraction of young women from Ireland, England, Scotland, France, Belgium, Germany and other European countries to the mother house at Notre Dame, to fulfil their religious vocation. Later came Polish postulants, and at the time of the Great War, every nationality, whether in the Allied or the Teuton forces, with the possible exception of the Russians, was represented in Saint Mary's Community.

Mother Angela rendered other services to her community, her country and her Church through her vigorous pen. She was the compiler of a series of textbooks, the "Metropolitan Readers," widely used in Catholic schools throughout the United States and Canada, which so fastidious a literary critic as the late James Jeffrey Roche pronounced the best reader used in the land. The fourth in the series was admirable not only in its selections but as an introduction to American and English literature.

Mother Angela was a staff contributor to the *Ave Maria*, of which her brother, the Reverend Neil Gillespie, C. S. C., was at one time the editor; and for a time during the administration of the Right Reverend Bishop Richard

Gilmour of Cleveland, she edited the *Catholic Universe*, the diocesan journal.

In "A Woman's Story of the War," Mary A. Livermore, who, though herself a Unitarian, often paid high tribute to the wisdom of the Catholic Church as shown in the careers opened for women by the religious orders, and in George Barton's "Angels of the Battlefield," we find splendid praise of Mother Angela. Indeed, scarcely any compilation of sketches of distinguished American women fails to include this very remarkable nun, who had friends throughout America and Europe, among all conditions of men and in every form of religion.

There is as yet no formal biography of Mother Angela. Her devoted friend, Eliza Allen Starr, who was eight years associated with her at Saint Mary's, wrote a brief sketch which has appeared only in pamphlet form. Some details of her life and work may be found in "The Story of Fifty Years," a history of the first half century of the Sisters of the Holy Cross at Notre Dame, written by the late Sister Rita (Louise Heffernan), a brilliant member of the Community and author of several other notable books.

Most of the great Communities now spread over our country are of European origin, but in many of these the foundresses are known only to a limited circle. This condition has not, however, hindered some remarkable individualities from coming into prominence. The Sisters of Saint Joseph, established first at Carondolet, St. Louis, are known through Mother Saint John of Philadelphia, who had charge of the hospital ship for the Federal Government during the Civil War; through Mother Mary Anne Burke, well known later as an instructor of deaf mutes and for forty-five years in charge of her Order in Buffalo; Mother Agnes Heintz, occupying a like position for nearly as long in Rochester, New York; Mothers Teresa and Louis of Brooklyn; and Mother Agnes Spencer of Erie, Pennsylvania.

The Nuns of the Good Shepherd, especially those under the Generalate of Angers, France, whose mission Cardinal Newman declared to be the likest to the priesthood of all confided to women, find their work in every land and are exceedingly well established in the United States. Probably the best known and most widely influential member of the Order in America is the foundress of the great New York establishment, Mother Margaret Clover, an English convert to the Faith.

The fame of Mother Mary Austin Carroll rests not on her record as pioneer, though she made her novitiate at the Convent of Mercy, Providence, Rhode Island, but rather on her work as biographer and annalist for her widely distributed Community. Her works include a life of the foundress, Mother Catherine McAuley, and the four volumes of "Annals" of the Order as represented in Ireland, England and America. Those who conceive of convent-life as one of drab monotony and of inhuman austerity would acquire truer and more cheerful ideas by reading these volumes, which abound not only in culture but in humor and adventure, as their Irish origin and the fact that the nuns were with Florence Nightingale in the Crimea would give us reason to expect. We can also discern in them the wisdom of the superiors of the young Irish novice in giving free scope to her literary bent. With all her literary work Mother Austin did not miss the usual experiences of a woman who possesses not only great literary ability but also business acumen and the qualities of a gentlewoman, as the holding of high office in her Order, the founding of houses and, in one case, the merging of a branch of the Community of Our Lady of Mercy which was founded by Bishop England, of Charleston, South Carolina, when he had failed to secure a colony of Sisters of Mercy from across the sea. Other books of Mother Austin are a record of her extensive travel, "In Many Lands," and a beautiful juvenile, "Happy Hours of

Childhood." She had close friendly associations with Gayarre, who wrote a "History of Louisiana"; she was a well-known contributor to important magazines and journals, many of her articles appearing in the *American Catholic Quarterly,* among them a very remarkable paper on Utah, giving an interview which she had with Brigham Young, and a graphic history of Mormonism. She was a friend of the late John Boyle O'Reilly and under his administration contributed now and then to the *Pilot.* While the substance of her writings was serious and valuable, her keen sense of humor, her fearlessness and her picturesque style make it attractive to persons of every age.

In the first half of the nineteenth century the occupations open to Catholic women, or indeed to any women, in which a reputation could be made were comparatively few, and of these literature was the chief. The first Catholic woman to attain wide popularity as a writer, especially as a writer of fiction, was Mary Ann Madden Sadlier, whose work is treated in the chapter on Women Writers.

Among the noted women writers of this period was Mrs. Mary Elizabeth Blake, who was born in the County Wexford, Ireland, in 1840, and at the age of ten came to America with her parents, who established their residence at Quincy, Massachusetts. Her education was received in the public schools of Quincy, in a private school in Boston, and at the Convent of the Sacred Heart, Manhattanville. She first contributed to the Boston *Gazette,* the *Pilot* and later "Rambling Talks" to the Boston *Daily Journal,* and other publications. In June, 1865, she married Doctor John G. Blake. Their home was in Boston, where her eleven children were born, and where, even amid the duties of a devoted wife and mother, she found time for the literary work on which her reputation is established. To this period belong some of her sweetest and tenderest lyrics of love and childhood.

In 1883 she published her first volume of "Poems."

It was presently followed by "On the Wing," in which the story of a journey through the Great West and especially along the Pacific Coast is told in sparkling prose. Other volumes followed, as "Mexico: Picturesque, Political, Progressive," "A Summer Holiday in Europe," another volume of poems, in which she collaborated with her friend, Margaret F. Sullivan. At this time she was a frequent contributor of poems and prose sketches to *St. Nicholas, Wide Awake,* the *Catholic World,* the Providence *Journal* and the *Independent.* She won a prize in a literary contest started by the editor of the *Pilot,* for poems and stories on American and Irish topics. Mrs. Blake's first on the list of the latter was entitled "How Ireland Answered." She was the poet of Boston's civic commemoration of Wendell Phillips in 1884, and of Admiral Porter in 1891.

The claim of Madeleine Vinton Dahlgren to a place in this list is vindicated in the chapter on Women Writers.

Mrs. Miriam Coles Harris was among the novelists of home and social life who attained great popularity during the second half of the nineteenth century. She was reared a member of the Protestant Episcopalian denomination; but, as even her early books reveal, gravitated to the "Catholic" wing of that body. Her most popular novel, "Rutledge," has these peculiarities—it is written in the first person, and the name of the heroine never appears. A beautiful story from her pen, "Louie's Last Term at St. Mary's," appeared about 1864. She has two religious books to her credit, "A Rosary for Lent," and "Dear Feast of Lent," and one book of travels, "A Corner of Spain." She eventually became a Catholic. Her last novel, "Tents of Wickedness," though written in advanced age, possesses all the charm of her early work.

Another convert almost equally distinguished in literature and philanthropy was Emma Forbes Cary (1833-1918). She was born in Cambridge and kept her home in the university city through her long life. She

was connected by blood or marriage with many of the older families of Boston and New England. Brought up a Unitarian, she became interested in the Catholic Church through her charity work when about twenty-two years of age. One of the contributing influences to her conversion was a young Catholic girl, who was sometimes employed as a hair-dresser at Miss Cary's home. Bishop Fitzpatrick, of Boston, received her into the Church. She at once entered actively into all the interests of religion, serving for twenty-five years on the Massachusetts Prison Commission, resigning in 1892 on account of delicate health. She was a frequent contributor to the *Catholic World,* the *Leader,* a juvenile magazine, and other publications of the Paulist Fathers in New York. During her long service on the prison commission she did much good among the prisoners in the State's penal institutions; and through her writings, she pleaded for their best interests, both while serving sentence and on their return to normal life. She was much interested in Catholic reformatory work as it is carried on, for example, in the Houses of the Good Shepherd. Miss Cary was an active member of the Children of Mary of Notre Dame, Berkeley Street, Boston. She was one of the regents of the association of ladies interested in the upbuilding of Trinity College, Washington, District of Columbia, the meetings of which were held in her Cambridge home. She was a generous but modest benefactor of Catholic good works. Her writings, many of which were well worth book form, remain uncollected. She compiled one book, however, which was widely read, "The Day-Spring from on High." Through all her active and varied life Miss Cary was a woman of profound spirituality. She died at the Convent of the Cenacle, Brighton District, Boston.

Mary Agnes Tincker and Frances Fisher Tiernan, better known as "Christian Reid," are both treated under Women Writers and Short Story Writers.

In Boston, during the eighties and largely under the influence of John Boyle O'Reilly, a noted group of Catholic young men and women began to attract general attention in literary circles, among them being Mary Catherine Crowley (1857-1921). She was of Irish and Scotch ancestry, her father, John C. Crowley, being the son of Catholic pioneers of East Boston, and her mother, Mary Cameron Crowley, representing a famous old clan of Scotland. Mary was educated in part by the Sisters of Notre Dame of Boston, completing her studies at the convent of the Sacred Heart, Manhattanville, which had also been her mother's Alma Mater. Mary returned to a few carefree and happy years in a cultured home and to social enjoyment; but a serious attraction was drawing her to a more earnest life, and while her taste for art was strong, her inclination to literature was stronger. She began her career as a writer of juveniles, including the popular books, "Merry Hearts and True," "Happy Go Lucky," "Apples Ripe and Rosy," "The City of Wonders," "An Everyday Girl." Later, and as a resident of Detroit, Miss Crowley's bent for the historical novel asserted itself, producing four splendid volumes on which her reputation chiefly rests, and which were published from 1901 to 1906, as follows: "A Daughter of New France," "The Heroine of the Strait," "Love Thrives in War," and "In Treaty With Honor." For the material for the first of these books especially, the author, who had also travelled in Europe, made many visits to Quebec and elsewhere in Canada. Miss Crowley also collaborated on the memorial history of Detroit, on the story of whose foundation by Cadillac she was an authority. She was prominent in the celebration of the bi-centenary of the city, its pageants being founded on descriptions in her "Daughter of New France." She was a leader in the erection of a memorial tablet to Madame Cadillac, the first white woman of the Northwest. She edited for some time, "The Annals of the Propagation of the Faith," in New

York City, where her last years were spent, continued her contributions to various other publications and lectured at the Catholic Summer School.

This group likewise included Louise Imogen Guiney, to whom tribute is paid in the sections devoted to Poetry, to Prose, and to Women Writers. Miss Guiney came early under the influence of John Boyle O'Reilly, who fostered her gift, published the firstlings of her muse in the *Pilot*, and forwarded the publication of her first book of poems, "Songs at the Start," and of her first prose volume, "Goose Quill Papers." Before she was out of her twenties, she went abroad with her mother and made a long stay in England, with short visits to Ireland and France. After 1900 Miss Guiney lived permanently in England, making two short visits to Boston. The works of these years, accomplished with an historic background and amid distinguished associations, are: "The White Sail," "Monsieur Henri," "A Footnote to French History," "A Little English Gallery," "Patrins," "A Roadside Harp," "The Martyr's Idyl," "Hurrell Froude," "Happy Ending." Beside these volumes, Miss Guiney edited a new collection of Henry Vaughan's poems, for which work she spent two years in research at the Bodleian Library at Oxford. She was editor, also, of a new collection of the poems of James Clarence Mangan, of the Matthew Arnold Riverside Series, of Doctor T. W. Parsons' translation of Dante's "Divina Commedia," and of Henry Vaughan's "Mount of Olives." Her love of her religion was quickened into fervor through her long residence in England, with her growing realization of that country's Catholic past, and the struggle of its best and noblest to keep the ancient Faith. Her work in England was a service to religion as well as to literature. She died in Wales on November 2, 1921.

Of the four daughters of John Boyle O'Reilly, early bereaved by the deaths of both father and mother, two inherited in a considerable degree his literary ability. Of

the older of these, Mary Boyle O'Reilly, with her work as an international correspondent for the press, and her services to the Allied cause during the Great War, we cannot here speak, as she is still among the living. Her sister next in age (1874-1922), Elizabeth Boyle O'Reilly, has left us perhaps the best book on Spain that has yet appeared, the result of eight months' sojourn in that country and showing a most interesting and sympathetic appreciation of its magnificent past, when Spain led the world in discovery and colonization in America and the Far East, and of its permanent high place in religion, art, science, and literature. It is entitled "Heroic Spain" and has since been well companioned by her book on "How France Built Her Cathedrals," fruit of her years in France when she worked under the Red Cross during the Great War. She also published in early years a volume of poems, "My Candles." Born in the Charlestown District, Boston, she received her early education at the Visitation Academy, Georgetown, and in the Academy of the Sacred Heart, Providence, Rhode Island. Later she completed her high school course at a local public school and spent some time at Radcliffe College, Cambridge. Elizabeth Boyle O'Reilly was a beautiful woman of the brunette type, modest, sensitive, and refined. She died in New York in 1922, after some years of delicate health.

Another of the gifted converts of the old New England stock who made a worthy name in literature, was the late Susan L. Emery. She was born in 1846 in the Dorchester District, Boston, and was educated at the local grammar and high schools and at a private school in Greenfield. She began her literary career while still an Episcopalian, as assistant editor of the *Young Christian Soldier*. On becoming a Catholic she devoted her pen to the service of the Church, being for many years an assistant on the editorial staff of the *Sacred Heart Review* and contributing also to the *Catholic World*, the *Catholic*

Quarterly and other Catholic publications, and also to *Harper's Magazine.* Her published works include: "Inner Life of the Soul," "Thoughts for Every Day in the Year from St. John of the Cross," "The Petals of a Little Flower," this being a translation from the French of the poems of Teresa of the Child Jesus; "Short Spiritual Messages for the Ecclesiastical Year," "A Catholic Stronghold." It is a pity that Miss Emery's stories and her original poems have not been gathered into volume form. Her story, "Brent of Brentwood," is one of the best tales of Catholic life that have ever been written. Miss Emery lived a life of high sanctity in the world. Cheerful and agreeable, she was of those whose lives are hidden with Christ in God. She died in Boston in 1912.

Augusta Clinton Winthrop was another Boston convert of great literary promise, who died too early for its fulfilment. She was a lineal descendant of Governor John Winthrop. Because of her frail health and the dampness of the Boston climate, she spent much of her time in the little estate on the Isle of Wight, bequeathed to her by her mother. She was accustomed to make short excursions thence into England, and later into Ireland. Of a deeply religious nature, Miss Winthrop was greatly impressed with the simple faith and piety of many of the Irish people. Ere long Miss Winthrop became a fervent, not to say an aggressive, Catholic. Returning to Boston, she met that intense prejudice against the Church which, though manifesting itself differently in various social conditions, was still widely prevalent. She set herself vigorously against it, for a strong spirit dwelt in her frail little body. This was manifested in her poems, of which she published two small volumes, full of religious fervor and of the love of national freedom to be expected in a daughter of the old New England stock, but her dislike of the bigoted and proscriptive spirit manifested itself also in a sort of childlike prankishness. She would scatter Catholic controver-

sial pamphlets here and there about a drawing-room arranged for a reception and adorn herself with medals and enamel shamrocks. She was a Sunday School teacher in the Church of the Immaculate Conception and in various other ways identified herself with Catholic work whenever she was in Boston. Miss Winthrop died in Pau, France, in 1897.

Georgina Pell Curtis, despite the handicap of extreme deafness, made a reputation by her careful, broad-minded and disinterested work in compiling "The American Catholic Who's Who." Perhaps the title may be criticized until one remembers that even among Catholics comparatively few are aware of the great number of their fellow believers who have attained distinction, even in the largest sense, in America, because of a still too prevalent disposition to minimize Catholic achievement on the plea that our religion is a handicap to secular advancement. With this in mind, the value as a book of reference of the compilation above named is evident. Other works of Miss Curtis are: "Some Roads to Rome in America," "Beyond the Road to Rome," "Trammelings," "The Interdependence of Literature."

As women in general were slower to be represented in journalism than in literature, it is rather gratifying to find one Catholic woman journalist in the thirties of the nineteenth century in the person of Joanna England, sister of the celebrated Bishop John England, of Charleston. She assisted the Bishop in the editing of the *United States Catholic Miscellany,* the journal which he founded. As yet, we have no further detailed record of her accomplishments. Many years later, however, in the person of Margaret F. Sullivan, of Chicago, a Catholic woman became eminent among American journalists. Her maiden name was Buchanan. She was born in the North of Ireland in 1846, and ten years later came to America with her family, who settled in Detroit. Her early education

was received chiefly in the public schools of that city, but she had the unusual privilege of a year's residence in the Convent of the Sacred Heart, and kept all her life in close association in that society. She was a lifelong student and the impression which she would make on a new friend before she herself had attained middle-age was of her encyclopedic knowledge. She was for a few years a teacher, but a variety of circumstances brought her into early prominence as a high-class journalist. At the early age of twenty-two she was, to use a common expression, "an all-round" editorial writer. It may not be irrelevant to say that her first salary was twenty-five dollars a week, which in the late sixties and for some time after, was counted a fair salary for a man in the same profession, although in personal appearance, Margaret Sullivan was anything but masculine. She married Alexander Sullivan, a lawyer of Chicago. For many years she was associated editorially with the Chicago daily papers, and was one of the writers for the "Encyclopedia Britannica" and an occasional contributor to various magazines and reviews. The present writer, though a close friend, never heard her express an opinion on Woman Suffrage, nor did she ever hear anyone question her ability to accomplish those things in journalism which are ordinarily supposed to lie outside of woman's scope. She went to Paris in 1889, to report the great Exposition of that year, for the Associated Press. She could write on American and European politics, on religious topics, on matters connected with the law, medicine, technical pursuits, general and special education, art, music and literature. She knew several tongues and also played well both the piano and the violin. She made several trips to Europe. The fruit of one of these, in the eighties, when rack-renting landlordism was disappearing, was "Ireland of Today." She loved her native land with a passionate affection and wrote well and disinterestedly to serve it. Never was there a woman more generous in

her estimate of the achievements of her fellow-workers in literature or journalism than Margaret Sullivan. An unsurpassed literary critic, she forwarded the reputations of a number of aspirants to literary fame who had a real gift. However, even her affection could not dull her discrimination. Her fame in professional circles was great, but the fame of a woman who is chiefly a journalist is evanescent, so much is expended on making the fame of others, and so Margaret Sullivan has never yet had her own due of renown, but she has left a vacant place in the hearts of many whose more brilliant reputations she has made.

Miss Ella Eads, a sister of the famous engineer who built the Mississippi jetties, was another American Catholic journalist whose reputation, however, was made abroad. She was for many years well known in America as the Rome correspondent of the New York *Freeman's Journal,* later of the Brooklyn *Eagle,* and in Europe of the London *Tablet.* Early in life she became a convert to the Catholic Church and for some years was a devoted member of the sodality of the Children of Mary of the Sacred Heart at Manhattanville. Going abroad while still young she made her home in Rome. Miss Eads had many friends among the bishops and clergy of the English-speaking countries.

After some years as a teacher in the public schools of Boston, Miss Georgia Hamlen (1845-1917) devoted herself with great success to the work of literary criticism for the *Herald* and the *Transcript* of her native city and several important New York newspapers, under her pen name "Stephenson Browne." In this department of high-class journalism she was an acknowledged expert. In addition she was the editor of the Children's Department in the *Pilot* for about twenty-five years, succeeding in that work, Mrs. John Boyle O'Reilly, who, under the pen name of "Agnes Smiley," had charge of it during the early years of her husband's editorship. Miss Hamlen lived a very

secluded life, devoted almost entirely to her professional work. She had in a high degree the admiration and affection of those who were privileged to know her. She was the author of a clever little book, "Our Chats," compiled from her *Pilot* work.

Catholic women most eminent as teachers have been, as a rule, members of religious communities. A few laywomen such as Mrs. Margaret Mooney of the Teachers' College, Albany, New York, Mrs. B. Ellen Burke, known for her Teachers' Institutes in convents throughout the country, Anne Bailey and Marcella McKeon of New York City, have attained distinction in the secular schools. Miss Mary E. Conway, who was born in 1844, was the oldest of the large family of the late James and Sarah Agatha Conway, of Rochester, New York, educated in the Catholic schools of that city and a graduate of its academy of the Sacred Heart. She was a girl of broad and comprehensive mind, omnivorous reader and passionately fond of travel. In 1877, after a serious reverse in the family fortunes, she was accepted for a position in the school system of the Argentine Republic, then being reorganized at the instance of President Sarmiento. After a preliminary journey to Europe, she reached Buenos Aires and was sent to take charge of the normal school in Tucuman. Here she spent three years. Returning to Buenos Aires, she was first chief assistant, and later principal of a high-class private school, which she developed into the Colegio Americo of that city. She found time to contribute some interesting correspondence and short stories to *Heart and Home* of New York City, the *Pilot*, the *Rosary Magazine*, and other publications. She died in Buenos Aires, August 3, 1903.

Elizabeth A. Cronyn (1852-1921) attained distinction as a singer, being the first prima donna from Buffalo, New York. She was born in Fort Erie, Ontario, the eldest daughter of John Cronyn, Ph.D., one of the founders of

the Medical Department of Niagara University, and Elizabeth Renfrey Willoughey, an English convert. Miss Cronyn was a woman of remarkable attainments, not alone through her greatest gift, music, but also in literature. She sang in opera in Italy, and in concert with Hans von Buelow on his first American tour, in 1875. Some years later she taught singing at the Holy Angels Academy and at D'Youville College, both in Buffalo, and her splendid soprano voice was often heard in charity concerts and on great feasts in Saint Joseph's Cathedral. Miss Cronyn was very fond of the Italian people, and often rendered signal services to the Italian immigrants, as they began to be numerous in Buffalo. She was well versed in English literature and had a vigorous and graceful pen. For many years she contributed editorial work to the *Leader* of Buffalo, and wrote occasionally for other publications. In 1908, Miss Cronyn received the degree of bachelor of music, the first degree conferred by D'Youville College.

Miss Gabrielle de la Motte, musician and organizer of the Boston Cathedral sanctuary choir, was born at Passy, France, in the year 1833, of an ancient and noble family. As a child she received the very broad, general education given in those days to children of the nobility, with a special development of her musical talent, of which she gave early promise. Two of the great masters under whom she studied were Lefebvre-Wely, the renowned composer and organist of Saint Sulpice, in Paris, and Matthias, a pupil of Chopin. Shortly before her twentieth year, the death of her mother, followed by collapse of her father's business interests, compelled her to turn her accomplishment to account. As this was out of the question in France, she and her father came to Boston in 1853, establishing a home in Hancock Street in the West End, then the fashionable centre. Here she opened a music school, so called, which, in the next twenty years, became famous both for its music and its pupils. About 1870, the Reverend

Sherwood Healy, then rector of the cathedral, induced her to undertake the organization of a boys' and men's choir modelled after the sanctuary choirs of Catholic countries abroad, but to supplement the work of the regular choir of the church by rendering the Proper of the Mass. Into this work she threw herself with an absorbing zeal for the Church service, a musical knowledge and understanding that was the envy of her day, and an indomitable will that never knew what failure was, to which was added the rare faculty of being able to teach. When Miss de la Motte died, on May 29, 1906, the sanctuary choir had in its repertory 678 different scores of concert music, exclusive of the Ordinary psalms and antiphons. The membership had increased to eighty-seven, and was made up of boys beginning at five years of age up to sixteen, and young men of that age to maturer years. In estimating the work she accomplished in creating this choir, it must be remembered that it was recruited from the Sunday School of the church, boys living in their own homes, going to the city schools, or working to help their families, and they had to do their rehearsing at night. Again there was the constant renewal required by the short duration of the boys' voices, at most six years. The sanctuary choir of the cathedral in Boston became known to Catholic musicians the world over. When the "Motu Proprio" was promulgated, not one line of the music sung by this choir had to be altered or omitted. Much of the music Miss de la Motte wrote herself. She harmonized the Gregorian Chant for the Sequences of the great feast days, emphasizing the intent of the old masters in those fervent bursts of prayer. Few men have undertaken such a work. There is no record of any other woman having attempted it.

Eliza Allen Starr (1824-1901) was still another of those converts from the pioneer stock of Massachusetts who have rendered distinguished service to religion in professional life. Though Miss Starr was greatest, perhaps, in

art, she was also strong in the literature of art and in general literature. Doubtless her art studies first drew her to the Church, the inspirer of the greatest art, but it was not until after a long struggle with inherited prejudices and when her mind was matured, at about thirty years of age, that she was received into the Catholic Church by Bishop Fitzpatrick, of Boston. She continued her work in art and literature, and some years later joined the faculty of Saint Mary's Academy, Notre Dame, Indiana, on the invitation of the Very Reverend Edward Sorin, C. S. C., and Mother Angela. Here she remained for eight years, founding Saint Luke's Studio, the art department, and bringing the teaching of art to a high level. Afterwards Miss Starr went abroad and made a long sojourn in Italy, chiefly in Rome, for a fuller study of the works of the great masters. On her return to Chicago, her services to the Church met with notable recognition. The Archbishop and the priests of that city united in building on the North side of the city a house with a large lecture-room for Miss Starr. She called it Saint Joseph's Cottage, and here for many years she continued her wonderful art lectures, thus disseminating the knowledge of the best in Christian art and of the Catholic Faith. Miss Starr's works were further recognized by the award to her of the Laetare Medal by Notre Dame University.

Margaret Gaffney Haughery, born of poor parents in Cavan, Ireland, in 1814, grew up in poverty, in Baltimore, Maryland, married a poor man, lost husband and only child in a New Orleans, Louisiana, yellow fever epidemic which swept through the city, and found herself poor and alone. She obtained work in a bakery and devoted all her spare time to working with the Sisters of Charity among the poor of the city. In 1852 she opened a dairy of her own, and besides selling milk to those who could pay for it, she gave it to those who could not. Not only did she make the business pay, but soon added to it a bakery, and

Margaret and her bread wagon, which she drove herself, were soon well known throughout the city. For little children she would spend herself to the uttermost and before long she commenced to gather waifs into her own little home and care for them there. She got one or two women to assist her and continued to sell bread to support her rapidly growing family. To-day the three largest homes for children in the city of New Orleans are almost entirely her work. All New Orleans knew and knows her as "Margaret." For forty-six years she labored among its people and in one of their public squares stands a beautiful monument to her memory, showing her with her arms about one little child while another clings to her skirts. This memorial was raised by popular subscription.

Mrs. Michael Freebern Gavin (Ellen Theresa Doherty) of Boston was one of the founders of the convent of the Sacred Heart in Boston and a lifelong generous benefactor of the educational institutions of the Jesuits in that city and elsewhere, as well as of Carney Hospital, Saint Mary's Infant Asylum and other Boston charitable institutions. She was deeply interested in foreign missions, especially those in the Philippines and India, and in general in the work of the Propagation of the Faith and the Church Extension Society. All these good works she further remembered in her will. She died on June 10, 1922. Mrs. Gavin was a native of New York and was educated in the academies of the Sacred Heart in that city, finishing her course at Manhattanville.

Another very generous benefactor to the Church in Boston was the late Miss Florence Lyman, a convert to the Faith. She was a relative of Mayor Theodore Lyman, who presided at the indignation meeting of the respectable non-Catholic citizens of Boston in Faneuil Hall in protest against the burning of the Ursuline Convent in Charlestown in 1834. After her conversion to the Catholic Faith, Miss Lyman devoted herself largely to works of charity

and especially to the convent of the Good Shepherd in Boston. She bequeathed $250,000 to works of piety and charity in her native city.

The wife of General W. T. Sherman (Ellen Boyle Ewing) must be remembered among the remarkable women of the nineteenth century. She was born in Lancaster, Ohio, on October 4, 1824, daughter of Thomas Ewing and Maria Wills Boyle, and was educated at the Visitation Academy, Georgetown, District of Columbia. In 1850 she married William Tecumseh Sherman, later one of the greatest military leaders of the Civil War. After the war the Shermans lived for some years in Washington. A Sister of the Holy Cross, who had been one of the Civil War nurses, said that for five years she lived in Washington next door to Mrs. Sherman's house, which had been converted into a sort of poor-house where the paupers of the city came for food and clothing. Sister Paula and Minnie Sherman were in charge, and the poor paid for their supplies by saying the rosary in concert while awaiting the distribution. The Sister describes Mrs. Sherman as a woman of great piety and of charming manners. She died in New York City, November 28, 1888.

Mrs. Sarah Peter, of Cincinnati, Ohio, one of the most widely influential Catholic women of the nineteenth century, was born in Chillicothe, Ohio, in 1800 and died in Cincinnati in 1877. Less than a third of her long life was spent within the visible fold of the Church, but she had always belonged to the Soul of the Church and faithfully followed the light God gave her. Within her Catholic years, from her fifty-fourth to the beginning of her seventy-seventh year, she accomplished for her religion and for the welfare of the city of her home a work which might hardly have been expected from many decades of young strength and vast resources. Her father, Thomas Worthington, successively Senator and Governor of Ohio, and her mother, a beautiful young Southerner, who coöperated

with her husband in all his noble and beneficent activities, including the freeing of the slaves, were of old pioneer stock, and the Worthington home was a centre of hospitality and culture; but Miss Worthington's girlhood was very short. At the age of sixteen she married Edward, son of the Honorable Rufus King, of New York, who was Washington's ambassador to Great Britain and a Senator in Congress from his own State. In her non-Catholic life, Mrs. King's love for order and liturgical system made her give her allegiance to the Episcopalian Church. We find no evidence of Catholic influences reaching her through her domestic or social life. In 1821 Mr. and Mrs. King set up their home in Cincinnati, where Mrs. King spared time from domestic and social duties and pleasures for a beginning of those works of charity and piety for which she afterwards became so distinguished. The orphanages and the poor in general, Sunday schools, Church music, and all proper efforts for the elevation and improvement of women made claims on her heart, to which she promptly responded with personal labor and financial help. In 1835, after the death of her husband, she became a resident of Cambridge, Massachusetts, whither she went for the education of her sons. While there she continued her own studies in French, German, and Italian, thus unconsciously preparing herself for the great work of her later life. In 1844 Mrs. King became the wife of Mr. Peter, then British Consul in Philadelphia, a scion of an old family of Cornwall, England, educated at Oxford University, a scholarly man with marked literary and artistic tendencies.

In these days it seems strange that a woman of Mrs. Peter's refined tastes and abundant means should have been fifty-one years of age before she made her first visit to Europe. This trip included short sojourns in England, Belgium, Germany, Austria, France and Italy. Everywhere on the continent she made studious visits to the art galleries, partly for art's sake, and also to the famous

churches. We see simultaneously the progress of her religious life. In England she met many dignitaries of the Established Church. In the June of 1852, as he walked out on the street attended by a small retinue, she met Pope Pius IX, to whom a few days later she was presented, together with a distinguished and almost cosmopolitan group, and immediately after had the unexpected privilege of a private audience. This was due to the information given to his Holiness by Bishop Purcell in regard to Mrs. Peter's works of charity and piety in Cincinnati. After the death of Mr. Peter in the spring of 1853 she moved to Cincinnati. The interest which he had displayed in the Women's Museum Association and the Ladies' Academy of Art, from which Cincinnati's great Art Museum developed, induced the managers of the Ladies' Academy to give Mrs. Peter $5000 with which to buy such copies of works of art as would best enrich their own gallery, a trust which she fulfilled to general satisfaction during her second visit to Europe in 1854. The event of this visit, however, was her reception into the Catholic Church at the famous convent of the Sacred Heart, the Trinità dei Monti, on the last Sunday in March, 1864, Archbishop Bedini, assisted by Monsignor Talbot, officiating. Her interest in sacred art was an important influence in hastening her abjuration. When she found that the paintings laid bare by Signor Rossi, the great archæologist, in his excavations in the Catacombs revealed the identity of the primitive Church with the Catholic Church of to-day in important matters of faith and worship, she felt that if the early Christians were right the dissidents from Rome must be wrong.

From this time, though her interest in art had received a fresh impulse, we find her more and more given to works distinctly religious and charitable. On her return to Cincinnati she interested herself heartily in the work of the Sisters of Charity, whose local superior at the time was Sister Anthony; and in the schools of the Sisters of Notre

Dame of Namur, whose American mother house was in Cincinnati with Sister Louise as Provincial. Both of these religious were widely known and honored alike in religious and civil life.

The next visit of Mrs. Peter to Europe was for the purpose of bringing over Catholic communities to aid the great works of charity and reform in the city of her home. Even before her conversion, Mrs. Peter had given of her personal labor and money to the foundation of the first convent of the Good Shepherd. When she went to Europe for the third time in 1857, she proceeded directly to Rome, where her personal acquaintance with Pope Pius IX and with many of the cardinals promised short ways to the fulfilment of her purpose. She secured Franciscan Sisters from their mother house at Aachen, for work in hospitals and for the out-door care of the poor. To these, shortly after their arrival in Cincinnati, she deeded half her own property, reserving for her own life the eastern half of her house, with hall and stairway. This, too, was to go to the community on her death. It is known as the Convent of Saint Clare, the mother house of the Community, from which Saint Mary's Hospital in Cincinnati and hospitals in New York, Columbus, Dayton and elsewhere have since been established. Mrs. Peter also brought over from Kinsale, Ireland, Sisters of Mercy, whom she had first met and admired in 1854 on her second European trip.

During the Civil War, at the outset of which Mrs. Peter was sixty-one years of age, but still in full health and strength, she took up the works of charity and mercy proper for that distressful time, seeing no North, no South, but only the needs of the wounded and aiding the widowed and orphans. With the Sisters of Saint Francis she sought the battlefields and the military hospitals and visited the prisons. Her charitable work, however, she restricted to Cincinnati, and in 1868 brought over the Little Sisters of the Poor. Mrs. Peter started on her fourth European visit

in May, 1887, and at the time of her sixth and last visit to Rome she was seventy-four years of age. The last two years of her life were spent in Cincinnati in pious preparation for the end. She died peacefully on February 6, 1877.

Mrs. Thomas Fortune Ryan (Ida M. Barry) was the daughter of Captain Barry, owner of a line of freight ships plying between Baltimore and the West Indies, and heiress in her own right before she became the wife of the millionaire banker of New York, Thomas Fortune Ryan. She was a woman of great devotion to the Church and works of charity, and apart from her joint benefactions with her husband, made contributions out of her own patrimony. She donated, at a cost of $100,000, the interior furnishings of the Cathedral of the Sacred Heart, Richmond, Virginia, which her husband had built at a cost of $500,000. She built another church, under the same title, at Washington Ward, and the Cathedral School of the Sacred Heart at Richmond; a church and convent in Falls Church, Virginia, churches wholly or in part at Hot Springs and Harrisburg, Virginia, Keyser, West Virginia, a chapel at Suffern, New York, her summer home, and built Ryan Hall and a wing at Georgetown University. She was decorated by Pope Pius X with the Cross of Saint Gregory and given the title of Countess. Besides her large public benefactions, Mrs. Ryan was generous with lesser gifts, in response to constant calls from good causes and individual needs. She died in 1917.

THE CATHOLIC CLUB OF NEW YORK

MICHAEL J. MADIGAN

THE Catholic Club of the City of New York during the fifty-odd years of its existence has made not only a striking contribution to the development of American civilization, but it has illustrated what can be achieved by a band of earnest men united by loyalty to Faith and love of country. Begun as a sort of social adjunct to the Xavier Alumni Sodality with a handful of members, the Catholic Club has grown in numbers and in fame until to-day its reputation is international. In Rome, the centre of Catholicism, its achievements are familiar to the ecclesiastical authorities in the Vatican and to the students of the foreign missionary colleges. London is acquainted with its story, and Catholic leaders in Paris, Brussels, Berlin and other European cities all entertain the hope one day to see a similar institution in their own centres.

Though the Catholic Club is primarily, like all similar organizations to-day, a social body, and as such maintains a magnificent club house, with all the features essential to such a building, it is an institution different from the usual type of social club. This difference is to be found in the fact that the Catholic Club, besides its social side, has another attraction for its members. Loyalty to Faith and determination to be a credit to their Church are the motives, more than the social advantages, that bring them together. Article II of the club's constitution thus describes its objects:

> The primary objects of the club shall be to advance Catholic interests, to promote the moral improvement of its members, to foster among them a true Catholic spirit, to encourage the study of Catholic history, literature, science and art and for these purposes to maintain a library, and by

frequent social intercourse to bind themselves more closely in the pursuit of these and kindred ends.

How well the Catholic Club has lived up to these noble aspirations the story of Catholic progress in New York reveals. In every movement for the advancement of the Church in the American metropolis the club has had a conspicuous part. Its members are not only Catholic laymen of the best type, but they are likewise to be numbered among the leaders in their various callings in life. The roll of a thousand members is a roster of Americans preëminent as jurists, doctors, lawyers, engineers, educators, journalists, capitalists, army and navy officers, business men, in fact in every progressive walk of life. Among the members on the bench are to be found Supreme Court Justices, and the club's honored dead include a Justice of the United States Supreme Court and a Lord Chief Justice of England. In the army and navy membership have been a major-general and a rear-admiral. So it is with all the other callings represented.

With such a membership and with a record of achievement to be expected from men of such a high type it is not surprising that the Catholic Club is regarded as a national institution. Frequently Catholic visitors to New York from even the most remote sections of the United States testify that the club is almost a household word among Catholics. Some years ago the Catholic Press Association had its annual convention in New York, and the officials of the Catholic Club offered the hospitality of their club house to the delegates. Many expressions of appreciation were uttered in return for this courtesy. But the most significant thing in the eyes of the New York delegates to the convention was that the visitors knew almost as much about the club as did they themselves. That incident furnished the proof, if any was needed, that the Catholic Club of New York is known throughout the length and breadth of the land.

The late Cardinal Farley, on one occasion while addressing its members, remarked that he regarded the Catholic Club as "his right hand." In that phrase the Cardinal happily described the loyalty of the men to their ecclesiastical superiors. In every movement for the advancement of the Church the club has been behind the archbishop. And if, perchance, enemies of Catholicism by misrepresentation or otherwise seek to injure the Church the Catholic Club is always at the side of the archbishop.

On the occasion of the celebration of the Catholic Club's golden jubilee on November 17, 1921, Cardinal Farley's successor, the Most Reverend Patrick J. Hayes, voiced a similar sentiment and paid a very high tribute to the club. The archbishop said:

> I cannot look out on such a body of laymen as constitute the membership of the Catholic Club without a feeling of joy. The Catholic Club has been the symbol, the sign and the token of loyalty throughout its entire history, a history of fifty years of intense loyalty to the Church and loyalty to the country. In all its fifty years there has been no deviation in your loyalty to your shepherds. You have been Catholic in every sense, and, therefore, I am here as your archbishop, with trials and vexations, with questions to be decided that are larger than armaments or taxation, and I say to you that it is a very gratifying thing for me to feel that there is such an organization as the Catholic Club.
>
> There has never been a greater need for the Catholic Club than there is to-day; there never was a greater need for union among all of us, and for the high ideals for which this club was started, devotion to God and to country. We love America, we live here, and we owe no apology to anyone as far as our loyalty and patriotism are concerned, and we should see to it that this country which we love will become a part in the scheme of Almighty God. Therefore let us be brave and courageous and not fear any man or any system which will interfere with our high ideals.
>
> Remember, I say to you, you have a mission. This is perhaps the only club of its kind here, in the city of New York. I appeal to you to take more seriously to heart your duty and your mission as laymen. You cannot, if you have the welfare of your Church at heart, go your way alone and think only of yourself. The ignorance concerning the Church is simply appalling. We have to listen to misrepresentation and calumny of all kinds. . . .
>
> I tell you, gentlemen, you have before you a wonderful opportunity for service to your God and your country. After

CATHOLIC CLUB, NEW YORK CITY

> listening to the speeches delivered here tonight I am going to leave here feeling that the future of the Catholic Club is secure, and that it will be the agency of such service as has been seldom seen in this diocese or in the world, and I know that every one of you will be more than ever consecrated to the high ideals of the club.

It is interesting to trace the origin and follow the achievements of an organization that holds so conspicuous a place in American Catholic life to-day and that is worthy of such a eulogy from the Archbishop of New York. The Catholic Club grew out of the Xavier Alumni Sodality that was established at Saint Francis Xavier's College, New York City, in 1863, by some of the ex-students who wished to continue the friendship formed in their Jesuit college. There were about twenty members in the new Sodality, but the organization grew rapidly as it became known to former scholars and graduates of the college and later to men of other colleges who were making their residence in New York. In 1867 the members began an agitation to secure also some place for social meetings and companionship other than that used for strictly religious purposes. Henry J. Sayers, the prefect of the Sodality, appointed a committee of fifteen to consider the advisability of introducing social features in its proceedings. This committee named a sub-committee of five, Mr. Sayers, Hugh G. Connell, Joseph Mosher, Bernard Kernan and Daniel Whalen, to investigate the matter. Late in 1870 this sub-committee was able to report that about eighty members were interested in the project, but financial considerations prevented the committee from recommending that quarters for social purposes be engaged. However, in March, 1871, the Jesuit Fathers, through the Reverend Patrick F. Dealy, S. J., the director of the Xavier Alumni Sodality, offered the members the use of the first floor and the basement of the building, 53 West Fifteenth Street. This offer was accepted and a new organization called the Xavier Union was formed with Joseph Thoron as president. The new quarters were

opened on May 13, 1871, the membership at that time being about 150. In 1872 the Archbishop of New York, the Most Reverend John McCloskey, who became the first American Cardinal, took the Xavier Union under his protection. So rapid was its growth that more commodious quarters had to be secured, and in 1875 the building at number twenty West Twenty-seventh Street, was purchased. The membership then was made up of 222 active, 150 associate and six honorary members. In its new home the Xavier Union continued to increase so largely in membership that in 1887 a committee of five, consisting of William Hildreth Field, Eugene Kelly, William R. Grace, Morgan J. O'Brien and Joseph Thoron, was appointed to select another site. That same year the name of the organization was changed to the Catholic Club of the City of New York.

From that time dates the golden age of the Catholic Club. The committee, all of whom were destined to become eminent figures in New York, selected the property on which the present club house stands, numbers 118, 120 and 122 Central Park South, 75 feet front on Central Park South and 110 feet deep. This site cost $115,000. In 1890 another committee of five, John D. Crimmins, Robert J. Hoguet, Morgan J. O'Brien, Joseph Thoron, and Charles V. Fornes, was appointed to supervise the erection and completion of the new building at an estimated cost of $225,000.

When formal possession was taken of the new club house in 1892 the Catholic Club was universally congratulated on having one of the finest homes in New York. The evening when the building committee turned over the club house to the then president, Charles V. Fornes, was a memorable occasion for the Catholics of New York. Archbishop Corrigan, Federal, State, City and Army and Navy officials took part in the celebration. Men and women of prominence of all creeds united with their Catholic fellow citizens on this joyous event.

The land on which the Catholic Club is situated has increased so much in value that to-day the property, including building, furniture, library, etc., located as it is in the most attractive residential part of the great city, is worth close to one million dollars.

The club house, which is five stories in height, has uncommon opportunities for ample room as well as for light and air. The front is treated in the style of the early Italian Renaissance, the basement and the first story being faced with rustic stone, and the upper stories with Roman brick and terra cotta. The treatment of the front is especially adapted for the location, giving by loggias in the second as well as in the upper floor, fine opportunities to enjoy the advantages which the beautiful Central Park opposite offers.

The house is a practically arranged and cheerful home for the club. In the basement is located a first-class bowling alley, this being the regulation size 50x60, containing four alleys and full equipment for bowlers. This is one of the club's popular departments for pleasure. During the season tournaments among members are arranged, and there is keen competition for the handsome prizes that are awarded. So beautiful is the entrance to the club house that it has long been recognized as a revelation in architectural perfection. Entering upon a spacious foyer, the visitor is attracted by the lounging room, 35x60. Apart from its comfortable furnishings, some valuable oil paintings by famous American artists hang upon its walls. All the daily, weekly and monthly periodicals, foreign and domestic, are accessible to members on this floor. The lounging fronts the billiard room, 35x75 feet, containing four billiard tables and two pool tables. Here interesting tournaments among members are arranged during the season, and notable champions of the cue often give exhibitions. To the left of the billiard room is the dining room, 20x40 feet.

Broad stairways lead to the second floor. The walls along these stairways are adorned with life-size portraits of former presidents of the club. The chief room on the second floor is the beautiful ball room decorated in white and gold. It is here the chief functions of the club are held, banquets, receptions, lectures, etc. In this room every new Archbishop of New York has been the guest of honor at his first public appearance after his consecration, and every Apostolic Delegate to the United States has received a memorable welcome.

The third floor is devoted to the library of the club. In the fourth and fifth floors are bachelor apartments.

The club's most valuable possession is its library containing about 50,000 volumes, making it one of the most complete libraries in New York. There is no author of note that is not represented on the shelves. The collection is the labor of many years, and it is no exaggeration to say that no private or club library in the country possesses more useful data in history, fiction, government records, etc., than is to be found in this library. It possesses, too, a great collection of most valuable reference works that are frequently consulted by scholars.

The library is especially rich in works relative to American history and to the history of the Catholic Church in the United States, including the reports of the Jesuit missionaries, documents from the Spanish archives regarding America, and a remarkably full collection of pamphlets and controversial tracts, issued during the period of anti-Catholic agitation and previous thereto. Its collection of Gaelic and Irish books is also very complete and interesting and has been pronounced by competent authority as more important than that of the Astor Library.

In Catholic philosophy and theology the library is also most complete. It also includes many rare and important works on church architecture, music, decoration, printing,

ceremonials and rituals, as well as fine specimens of Incunabula, Elzevirs and other celebrated publishers, also of sixteenth and seventeenth century editions of works profusely illustrated by the best Flemish and Dutch etchers and engravers, while science and literature—principally French and Italian—modern history and archæology are represented by standard works.

In its career of half a century the Catholic Club has had but six spiritual directors. The first, the Reverend Patrick F. Dealy, S. J., was director from 1871 to 1887. He was succeeded in turn by the Right Reverend Monsignor Arthur J. Donnolly, V. G., from 1888 to 1890; the Right Reverend Monsignor Charles E. McDonnell, who became Bishop of Brooklyn, 1890 to 1891; the Right Reverend Monsignor Matthew A. Taylor, from 1892 to 1914; the Very Reverend Monsignor James V. Lewis, 1914 to 1916; the Right Reverend Monsignor William J. Guinon, 1916 to date.

The Catholic Club has had twenty presidents, every one of them a man of mark in the community. The names and records of these eminent leaders will live as long as the memory of the club shall endure. The early presidents, Joseph Thoron, Franklin H. Churchill, Charles G. Herbermann, Edwin P. Slevin, William Lummis, R. Duncan Harris, and Robert J. Hoguet, have all passed away. But they will never be forgotten in Catholic New York, for they possessed rare gifts of soul and mind and body, and they established a splendid foundation of culture, thought and action. The presidents who succeeded these pioneers number twelve. The majority of them are still living and are actively interested in the club's affairs. These men are Morgan J. O'Brien, Joseph F. Mosher, William H. Field, Charles V. Fornes, Joseph F. Daly, John A. Sullivan, Leonard A. Giegerich, Francis J. Quinlan, Michael J. Mulqueen, Percy J. King, Thomas F. Farrell, William E. Walsh, and Martin J. Conboy, the present head of the club.

Joseph Thoron, the club's first president, was a remarkable man. His genius, his ardent faith and his unconquerable perseverance placed the Catholic Club on the firm foundation that has made its existence secure. He served as president in 1871, 1872, 1878, 1879, 1881, 1882 and 1883, seven terms. Charles V. Fornes and Joseph F. Daly each occupied the presidency for five terms. Mr. Thoron, who died on March 26, 1901, at Cannes, France, was in his day the most prominent Frenchman in New York. He came to that city in 1853 and entered the commission and importing business. Besides his connection with the Xavier Union and the Catholic Club, for seven years he acted as president of the French Hospital, at the same time holding the first office in the French Benevolent Society. The results he attained in increasing the membership of various Catholic organizations led to his being made a member of the New York Superior Council of the Saint Vincent de Paul Society. Pope Leo XIII rewarded him in 1888 by conferring on him the decoration of Commander of the Order of St. Gregory the Great. Many other New York Catholics have since received a similar honor from the Holy See, and it is a singular coincidence that almost all of them are members of the Catholic Club.

The other presidents have all been men of the Joseph Thoron type. Every one of them has been a dominant figure in his profession or calling; but, no matter what might be the claims of worldly affairs on his time, each president has been ready to make sacrifices to give attention to the direction of the Catholic Club, the remarkable success of which may be attributed very largely to the fact that its leading officer has always been a man of surpassing ability.

From the day of the opening of the present club house on February 29, 1892, the Catholic Club has been the scene of many a historic event in the annals of New York. The opening was itself an occasion of unusual interest for the

city, and brought together not only the members of the club, but also prominent Catholic laymen not identified with Catholic societies, as well as the most prominent priests, ministers and prominent laymen of the city. The inspection of the building caused surprise and delight to every one, for the interior furnishings were on a scale surpassing those of any other club house in the city. The famous Patrick Sarsfield Gilmore and his band furnished the music.

In the Columbian celebration on October 12, 1892, of the four hundredth anniversary of the discovery of America, the Catholic Club took a prominent part. On May 28, 1893, there was a reception at the club to Her Royal Highness Infanta Eulalia and His Royal Highness Infante Don Antonio and suite, who were here from Spain visiting the World's Fair at Chicago. On June 20 of the same year another distinguished Spanish visitor, the Admiral, Duke de Veragua, was similarly honored.

Many noted non-Catholics have participated in events at the Catholic Club. On November 17, 1894, George Parsons Lathrop, a prominent convert, lectured on "Religious Toleration." This was at a time when anti-Catholic feeling, stimulated by the notorious A. P. A. movement, ran high. Nevertheless, one of New York's most prominent Protestants, Seth Low, a former Mayor of New York and president of Columbia University, presided.

The club celebrated its twenty-fifth anniversary on February 17, 1896, when addresses were delivered by Archbishop Corrigan, Frederic R. Coudert, Joseph F. Daly and others. Other memorable events of 1896 were a reception on May 14 to the Right Reverend John M. Farley, D. D., subsequently Archbishop of New York and the third American Cardinal; a farewell dinner on October 3 to Lord Russell of Killowen, Lord Chief Justice of England, who was elected an honorary member; reception on October 14 to His Eminence Cardinal Satolli, Apostolic Delegate to the United States and an honorary member of the club.

Events similar to these have characterized the whole history of the club. Every year the club house witnesses many gatherings of the leaders of the Catholic laity, either to felicitate a prominent churchman or layman on an honor that has come to him or to make public profession of the sturdy faith that binds the members so closely together. Lectures by eminent personages, Catholics and non-Catholics, have always been a feature of Catholic club life. By means of these and other activities the influence and bearing of the Catholic Club on the Catholic and social life of New York has been considerable and its success in this respect has demonstrated what can be accomplished by societies dedicated to religion and country.

Whenever their brethren in any part of the world needed a word of encouragement to hearten them and their superiors in bearing the persecution that so often is inflicted on Catholics because of their Faith, the Catholic Club has not kept silence. On December 14, 1906, a message of sympathy was sent to His Holiness Pope Pius X and of protest against the action of the French Government in its warfare on the Church in France. The Holy Father, through His Eminence Cardinal Merry del Val, sent a gracious acknowledgement.

The Committee on Catholic Interest of the club is ever on the alert to maintain the rights of Catholics and, if necessary, publicly to defend the Church whenever there is discrimination against it. This committee gave a striking illustration of its ability and devotion to duty during the New York State Constitutional Convention of 1894. An anti-Catholic wave was sweeping over the country at that time. Clergymen notorious for their warfare upon the Catholic Church sought to induce the Constitutional Convention to adopt amendments unfavorable to Catholic interests. One of the proposals up for consideration before the joint committee of education, charities, taxation and legislative powers in June, 1894, was to prevent the State

"to appropriate moneys for the founding, maintaining or aiding by appropriation, payment for services, expenses or in any other manner any church, religious denomination or religious society or any institution, society or undertaking which is wholly or in part under sectarian or ecclesiastical control." It was plain that the aim of the men behind this amendment was to deprive Catholic charitable institutions of the State of the comparatively small State appropriations made for caring for inmates who, as public charges, would otherwise have to be maintained by the State at a considerably larger expense. The Catholic Club's Catholic Interests Committee, under the presidency of Supreme Court Justice Joseph F. Daly, appeared before the Constitutional Convention, exposed the influences behind this movement, and demonstrated that the small cost to the State of the maintenance of the State wards in Catholic charitable institutions meant a saving of millions of dollars annually to the taxpayers of New York. Frederic R. Coudert, Colonel George Bliss and Elbridge T. Gerry, the latter two Protestants, and Meyer Stein, of the Jewish charities, gave conspicuous aid to the Committee in presenting their case, with the result that the proposed amendment was defeated in September by a vote of 114 to 17.

During the celebration in April, 1908, of the centenary of the establishment of the Diocese of New York the Catholic Club was a notable participant. Distinguished prelates from abroad and from all sections of the United States were in New York for the exercises. On the evening of April 30, they were the guests of the Catholic Club at one of the most imposing receptions in its history. Cardinal Gibbons, of Baltimore, and Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, were present, besides Archbishops, Bishops and Monsignori. Edward J. McGuire, president of the club, welcomed the visitors, and there were addresses by the two Cardinals, Archbishop

Farley, Doctor Charles G. Herbermann and Justice Joseph F. Daly.

This centenary celebration was brought to a close on the afternoon of May 2, 1908, with one of the most remarkable street parades in the history of the United States, and the Catholic Club delegation were the outstanding figures in it. Forty thousand Catholic men marched up Fifth Avenue through a solid lane of humanity that extended from the Washington Arch to Fifty-seventh Street. There must have been at least half a million spectators, and the way they cheered proved that they were proud of the showing the Catholic host was making. This was all the more noteworthy because, except for the bands and a few companies of cadets here and there, the paraders were all attired in civilian dress. But that sturdy array of men needed no military trappings to attract attention. They were all the best type of American citizenship, and they illustrated, too, the universality of the Catholic Church. In that army marched millionaire and day laborer, white man and black man.

Contemporary reports declare that the finest showing was made by the Catholic Club delegation, who formed an escort to the grand marshal, Major-General Thomas H. Barry, U. S. A., at that time commander of the American troops in Cuba. General Barry had received leave of absence to command the centenary parade. The men of the general committee, who had planned and carried out the laity's part in the celebration, marched in front of the Catholic Club in one line. They were Morgan J. O'Brien, Herman Ridder, Doctor Francis J. Quinlan, John D. Crimmins, Eugene A. Philbin, Charles V. Fornes, Leonard A. Giegerich and James I. Slevin. Every man on this general committee was a member of the Catholic Club, which, about 500 strong, paraded in column of companies of double rank, sixteen files front.

"I never saw such an impressive gathering in all my

life," said Cardinal Logue, "and I never again expect to witness such a demonstration of loyalty to Catholic Faith. I have seen processions in various Catholic countries, at Rome and elsewhere, but nothing to equal this. It speaks well for the country to have such a body of men, and it must indeed make your good archbishop proud to behold such a loyal host. I can say no more, except to venture a prophecy that your country is not likely to see such a spectacle, at least not for many years to come."

A few years later the Catholic Club sent an impressive delegation to Montreal to participate in another public display of loyalty to the Catholic Faith. This was the twenty-first annual International Eucharistic Congress, which was opened on September 6, 1910, in Saint James' Cathedral, Montreal. His Eminence Cardinal Vincenzo Vannutelli was present as the Papal Legate, and Cardinal Gibbons and Cardinal Logue represented the United States and Ireland. The ceremonies, in which prelates and priests from all parts of the world participated, continued for a week, and culminated in an imposing Eucharistic procession, when a Cardinal Prince of the Church bore through the streets, amid the acclamations of upwards of 500,000 spectators, the Blessed Sacrament; over his head was a canopy of most exquisite design; by his side walked a British regiment full-armed; in front of him, beside upwards of 50,000 of the faithful of all lands, were thousands of priests, several hundred of whom were clad in sacred vestments, and 125 Prelates, Archbishops, Bishops, Mitred Abbots, and dignitaries of almost every rite of the Church. Behind him walked, with bared heads, two British Prime Ministers, Sir Wilfred Laurier, Premier of Canada, and Sir Lomer Gouin, Premier of Quebec, and many other notable public officials. In the procesion were 700 members of the bar; 400 members of the medical profession; 32 judges of the Canadian Courts, and representatives of the Consular service of most of the countries of the world.

The Catholic Club's representation in this gathering consisted of 200 members who had journeyed from New York to Montreal in a special train. These men made a splendid impression on the half million people who stood along the seven miles of march. The only emblem they carried was the American flag and the Reverend Matthew A. Taylor, the club's spiritual director, in cassock and surplice, was at their head. The members in line ranged in age from twenty-one to eighty.

Members of the Catholic Club performed distinguished service during the World War. A large proportion of the membership served in the armed forces of the nation, and suspended over the entrance to the club house was a service flag that was unique from the fact that two of the stars on it represented such high officers as an admiral in the United States Navy and a major-general in the United States Army. Other stars were for well-known officers in both branches of the service, including chaplains and surgeons, and there were some privates, too. But the preponderance of officers was unusual. The club's members who were not in the armed forces were actively helping in war work in many directions. Martin J. Conboy, now president of the club and a distinguished lawyer, was Director of the Draft that supplied the great polyglot quota for New York's representation in the A. E. F.

A tablet, installed in honor of the members of the Catholic Club in the active service in the United States forces, was unveiled at the annual meeting at the club house on the evening of June 17, 1918. This honor roll contains the names of 188 members, including Major-General James W. McAndrew, chief of staff to General Pershing; Rear-Admiral William S. Benson, chief of naval operations, and the Right Reverend Patrick J. Hayes, Bishop Ordinary of the Armed Forces of the United States. The tablet is of carved oak, surmounted by an eagle, underneath which is a laurel wreath of victory. The names are

incised in the face of the tablet. William Laurel Harris, chairman of the club's art committee, designed the tablet and made the formal presentation to the club. It was accepted by Percy J. King, the club's president.

The record of achievements here set forth indicates that the Catholic Club has in every respect realized the aim of the band of earnest, patriotic and Catholic gentlemen who founded it for the purpose of creating a centre of Catholic thought and action. Eminently successful though its history has been, there are men of vision among its membership to-day who look to greater accomplishments in the future and to a type of club house different from that of to-day. Percy J. King, a former president, voiced the feeling of these far-sighted ones when at the golden jubilee celebration on November 17, 1921, he said:

> This beautiful home was built nearly thirty years ago when club life was much more simple than it is to-day. It was beautifully and substantially erected, and is an enduring monument to the faith and courage of its founders, but no one can doubt that if built to-day the plans would be entirely different. It is as obsolete as the brownstone era that has long since passed from view.
>
> Clubs to-day must meet the needs of modern life and conditions; we must learn from our experience in the past and pattern ourselves upon those which have and are succeeding. No modern club can hope to succeed unless the hotel feature is emphasized. The departments in present day institutions must be self-sustaining. We must have accommodations for men who like the atmosphere to stop here for long or short periods. We must have adequate dining facilities, bath and recreation features. We must have rooms to carry its financial burdens in abundance. We must have adequate assembly halls, and space to work with freedom and celerity.
>
> And in this age of woman triumphant, we must serve Eve as well as Adam, and their entertainment and more active participation must be provided for in our plans, not as members, but our club life must be shared with them more generously than it has in the past. This is no time to detail or particularize, but separate dining rooms, meeting places, card rooms must be provided for the ladies of our members' families and their friends. With these splendid physical attributes we could, I believe, and there are many who hold with me, attract a membership which in numbers, standing and enthusiasm would put the possibilities of our

accomplishment beyond our comprehension, always having in view our traditions and name.

With a splendid home and a large and loyal membership of old and young, we could then enter upon what I believe to be the club's special function, the coördination of the Catholic cultural aims of New York laity—to bring together by receptions, meetings, dinners and discussions the Catholic art, literary, economic and educational life of our city; to recognize the Catholic writer, the Catholic actor, the Catholic sculptor, the Catholic painter and the Catholic educator; to make this the clearing house of the Catholic intellectual activities of the metropolis, with ample funds to encourage by exhibitions, productions, concerts, readings, prizes, art, craftsmanship, books, drama and music; to bring these people to know each other and to know us, not by name but actually; to afford an opportunity for a forum for the discussion by eminent men of questions affecting Catholics and Catholicism; to open our house for dinner or reception to all visiting eminent Catholics, laymen or prelates; to be a living object to all the people of the city of the patriotism, standing, loyalty, culture and accomplishment of their fellow citizens, the Catholics of New York.

The first American Pilgrimage to Rome and Lourdes which left New York on May 16, 1874, had a number of the club's members—it was then called the Xayier Union—in its ranks and the moderator, the Reverend P. F. Dealy, S. J., was chaplain of the Pilgrimage. In Rome they were received by the Pope with special honor on June 9. Their visit to the Grotto at Lourdes was made on June 2, and they left there a beautiful white silk banner as a souvenir from the clients of the Blessed Virgin in the United States.

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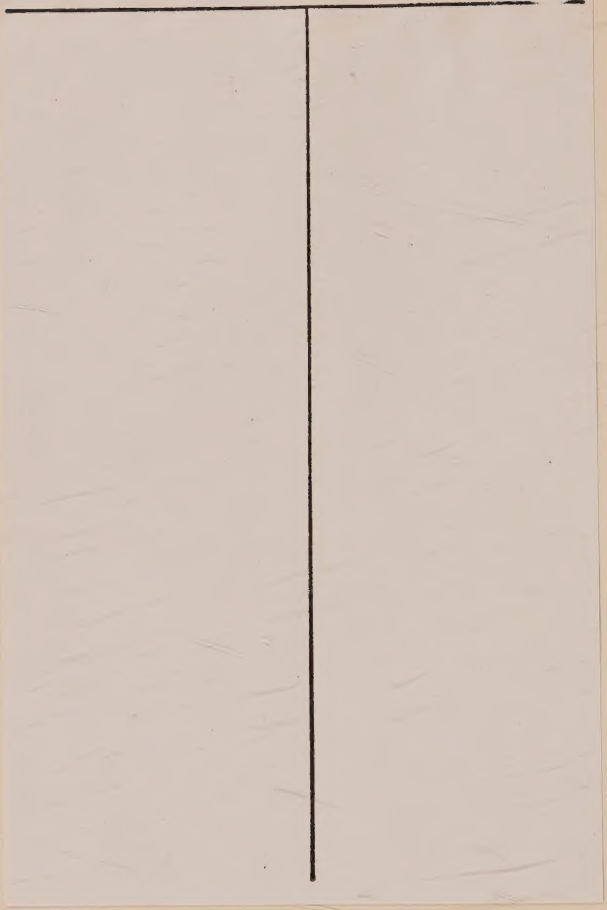

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